



Construction site of new phase Hope Tower and Ebenezer Centre of Holland Christian Homes. Trinity Tower in the background.

## Holland Christian Homes builds Hope Tower

May 19 marked the official ground breaking ceremony of another major event for Holland Christian Homes Inc. in Brampton, Ontario, when hundreds witnessed the ground-breaking ceremony of two more buildings under construction. Hope Tower will have 69 large two-bedroom apartments and 32 large one-bedroom units when completed in March, 1982. Alongside of it will be the beautiful Ebenezer Centre, a unique centre, not only serving as a link between Trinity Tower and Hope Tower, but mainly as a cultural and recreational centre with large facilities for senior residents of Holland

Christian Homes as well as the outlying community.

Ebenezer Centre will include a large lounge, a beautiful greenhouse, a chapel for worship services, a bank, beauty parlour/barber shops, crafts and hobbies, a billiard room and tuck shop to be serviced by the willing workers of Trinity Tower.

With the help of government loans and grants, Holland Christian Homes Inc. is on the move with even more plans on the drawing board, such as a nursing home, plans also call for future town houses or condominiums.

Holland Christian Homes board of directors is trying to create a new retirement community in the city of Brampton.

Mr. Fred Vander Velde, vice-president of the board and chairman of the care committee, was the master of ceremonies at the dedication of the ground-breaking ceremony. In his opening welcome address, he said, "We members of Holland Christian Homes are very fortunate and blessed as Christian community to have such beautiful facilities. But we need more members in order to continue to convince the various levels of government of the need for our future nursing home."

The board of directors did announce at the annual membership meeting, which followed shortly after the ground-breaking ceremony, that they are very optimistic in obtaining a nursing home license from the government of Ontario in the near future.

Representing the Premier was Joe Morgan, executive assistant to the Premier. Mr. Morgan, together with Andy Mast, president of Holland Christian Homes Inc., turned the sod to officially open the construction of the 101 unit Hope Tower building and Ebenezer Centre.

Mr. Anne De Boer, past president and member of the nursing home committee, also spoke a few words at the sod-turning ceremony and said,

"Our concern is for the physical, mental and spiritual care of the individual."

Holland Christian Homes was officially formed in March, 1969 and was incorporated as a non-profit corporation to serve the elderly. Many active committees keep Holland Christian Homes Inc. much on target, and on the move on its 10 acre site at the Steeles Avenue and McLaughlin Inter-section in Brampton.

On hand at the sod-turning ceremony were Mr. Ted Sevenpiper, architect; Mr. Lawrence Crawford, representing the Ontario Ministry of Community and Social Services; Mr. David Hicky, president, Van Botts Construction Ltd.; and the mayor of Brampton, J. Archdeacon.

At the annual meeting, two new board members were elected, Miss Rika Vander Laan and Mr. Jack Jagt. The board is now complete again after the expiring terms of Mr. A. De Boer and Mr. G. Broos.

The following now serve on the board of directors: President - Mr. Andy Mast; vice-president - Mr. Fred VanderVelde; secretary - Mr. Dirk Brinkman; treasurer - Mr. Charles Douma; vicar - Mr. Walter Veenstra; Directors - Mr. Martin Heidinga, Mr. Bas DenHoed, Mr. Jack Jagt, Miss Rika VanderLaan.

In addition, Dr. Albert Vander Mey, executive director and Miss De ten Haaf, registered nurse administrator, are employed full-time, together with their assistants. The board also has eight working committees who report to the board of directors.

The board also appointed a nursing home advisory board, consisting of 15 individuals from within the community as well as from Sarnia and Grimsby.

Meeting the challenges by means of friendship has been beautifully demonstrated already during the past couple of years in Trinity Tower. It is indeed very gratifying to see consideration shown to those people who are lonely, or need help, especially those who are wheelchair bound.

## Secular union applies pressure on CLAC

The Christian Labour Association of Canada has reported another case of job discrimination to the provincial legislature.

CLAC executive secretary, Ed Vanderkloet told *Calvinist Contact* that electricians of J.B. Carroll Electric Ltd. of Tillsonburg, ON, have belonged to and been represented by the Christian Labour Association of Canada for the past 10 years.

In April, 1981, Carroll was a low bidder on the electrical aspect of a project by Wheelabrator Corporation of Canada of the GM plant in St. Catharines. Carroll was awarded the job, and on June 22 pulled its trailer on to the GM site.

According to a GM official, that same day a representative of Local 303 of the International Brotherhood of Electrical Workers (AFL-CIO) alerted GM to the fact that the Carroll crew had arrived; in a conversation with the CLAC agent, this GM official later spoke of threats having been made by the IBEW.

On June 23, the IBEW representatives told Wheelabrator that "there was no way the unions (the CLAC and the IBEW) could work together..." and that there were a lot of people "watching these developments closely."

On June 25, Wheelabrator told J.B. Carroll Electric Ltd. that the contract was cancelled. We have been informed that subsequently the job in question has been awarded to an IBEW-organized contractor.

This is the latest in a long series of cases in which workers represented by the Christian Labour Association of Canada are ejected from construction projects because their trade union is, in the words of the above-mentioned IBEW representative, "incompatible" with the AFL-CIO-affiliated construction unions.

Dennis McDermott, president of the Canadian Labour Congress, recently accused the American-based construction unions (especially the IBEW) of "heavy-handed, demagogic, authoritarian unionism." It would appear that Mr. McDermott's charges are substantiated by the shabby manner in which CLAC-organized tradesmen and their employer were barred from doing a job that was rightfully theirs.

"We urged the MPPs to raise this matter in the Legislature and to ask the government to introduce legislation that will adequately protect workers when the Labour Relations Board has certified their union as their bargaining agent. We want to underscore that these workers have simply exercised their right under Section 3 of the Labour Relations Act which reads: Every person is free to join a trade union of his own choice and to participate in its lawful activities," Mr. Vanderkloet said.



God so loved the world,  
a new four-part children's story  
begins this week on page 7.

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## VIEWPOINT

# What attracts a minister to a vacant church?

**NEW JERUSALEM, ON:** Cosy, downtown church requires minister to lead a flock of 130 families. Beautiful, two-storey parsonage with large vegetable garden. Congregation considered to be conservative; active church education program. Salary negotiable. Please send resume to Pastoral Relations Committee, Third Church, New Jerusalem.

That is not exactly how we call a minister these days but it is how the United Church of Canada does it. Each issue of the *United Church Observer* is filled with similar ads and, yes, some churches do have pastoral relations committees.

Reformed churches have attached much mystery to the calling procedure of a minister. Which minister will be led by God to our church and how will that leading take place?

Is it not strange that a remote congregation has a difficult time getting a minister while a church in a concentrated area usually has an easier time of it?

Ministers are human. We tend to forget that now and then. There are certain times in their lives when they can handle large congregations and there are times when a small congregation

is most ideal.

Perhaps a minister's concept of the role of the church is totally different from a congregation's goal. There are times when a congregation needs a pastor (perhaps to mend some bruised spirits) and times when they need a "dominee" (when the church might be spiritually luke-warm).

I've talked to dozens of ministers and disgruntled elders during these summer months, from across Canada and the U.S., mainly during synod and other church-related activities.

There are increased tensions within the ministry these days, simply because there are increased pressures within the family unit. When a family undergoes a marriage crisis or economic crisis, the minister is there. A minister is kept much busier these days than 20 years ago.

It used to be a status symbol to be minister in a large church (maybe for some it still is). Most ministers are eager to give up that status for a smaller congregation in which they can carry out their work more meaningfully. Ministers recognize that their congregations need more attention. Even though the minister may have a strong, active consistory, that does not seem to be enough for the lonely

housewife or unemployed father. He or she wants to see the minister, not their district elder.

The ideal congregation, ministers say, has about 90 or 100 families. For some, its fewer families than that. Others do not mind larger congregations.

What does a minister look for when he decides on a call? Here are a few of my ideas.

—Will my preaching and my ministry be beneficial to the congregation? Do I fit in with the congregation's concept of ministry?

—Is the church in urgent need for a minister? In other words, is the church suffering because of the lack of a minister?

—Has the consistory and/or the congregation set goals for itself? Does it plan an active evangelism program in the community? Does it plan to build a new sanctuary within a few years or a classroom addition onto the present structure?

—Is the church mission-minded?

—Is there an active church education program and a youth ministry?

—Is the support for Christian education strong?

—Is the congregation spiritually strong? Is that reflected in second service at-

tendance and in budget giving?

—Do the elders and deacons take their offices seriously and are they regularly engaged in visiting the sick, the poor, the elderly, the young, the widowed, the unemployed?

—Will the church adequately take care of its new minister? Does it provide reasonable housing or housing allowance? Does the salary meet the guidelines followed by the denomination and will it reflect the needs of the minister's family?

—If the minister has school-age children then there would be a natural concern about the school's program, the proximity of the school (will it involve busing?), and the tuition rates.

—There may be special needs which require special medical attention. Is such attention available close by?

The calling of a minister and his response is not all that mystical. The consistory's questions to him are practical and his questions are practical, too. When all of these human factors are taken into account — not the least of which is compatibility — then the minister decides, prayerfully. We should be thankful for the dedicated men called to the ministry. We could use many more.

Keith Knight

## OUR FAITH, OTHER FAITHS

Rev. Johan D. Tangelder

### The full gospel — word and deed

If all the world must hear the Gospel and fully learn about the abundant life in Christ, churches must multiply enormously. Planting of churches is still the business of the Church. However, verbal communication of the Gospel often takes secondary place in modern missions. The Church has become so worried about the material needs of the world — ecology, poverty and hunger — that it is in real danger of forgetting the verbal communication of the Gospel.

The emphasis in Scripture is on the preaching of the Word, the proclamation of God's grace in Christ to a fallen world. In both the Old and New Testament, the Word always has central place. God's revelation has primarily the character of divine speech. The Word is therefore, according to the Bible, the only instrument through which God works. The Gospel is still the power of God unto salvation (Romans 1:16).

During His ministry, Christ, the great prophet, stressed the importance of verbal communication of the Good News. His most important task was the preaching of the Word (Luke 4:18,19). Our Lord told His apostles to do the same (Matth. 10:7; Mark 16:15). Paul, the greatest missionary of all times, said: "How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?" (Rom. 10:14).

Do I advocate only a verbal ministry? No! Some evangelicals promote the placing of phonographs and a set of records with the Gospel message in jungle villages. They believe that this is the most effective way to reach the people quickly and to get the message straight to their hearts. This is diluting the Gospel. The verbal character in God's revelation is stressed in Scrip-  
... However, the deed is not forgotten.

God's speech is combined with action (Ps. 33:6,9). The Gospel must not float like a cork on the waters. It must be the salt of the earth. It does not only address the spiritual and moral problems of a person, but his physical, cultural and social needs as well. In other words, one has not finished proclaiming the Gospel when a tract is handed out on the street or a phonograph is placed in a jungle village.

The Word cannot be divorced from service. Deeds of mercy have a definite missionary meaning (Phil. 2:14-17; 1 Pet. 3:16). Relief work can never be separated from the missionary task. Does our denomination tend to make a separation between Word and Deed by having two separate agencies — Board of Christian Reformed World Missions and a Christian Reformed World Relief Committee? Why not have one board — combining relief and world missions — so that a watching world can see the unity of Word and Deed ministry?

Service in the light of Scripture is neither humanitarianism nor will it make the church a development agency. Service was despised by the Greeks and regarded by the Jew as deeds of merit before God. Jesus came to make all things new, including service. Christ made service a principle in His Kingdom through His Word, life and example (Mark 10:45; Matth. 20:25-28). His ministry was an actual realization of liberation.

He healed the sick wherever He went (Mark 1:38-42). He fed thousands of hungry folk who had come to hear Him preach (Matth. 14:13-21; John 6:1-13). The apostle Paul encouraged the Church to follow the example of Christ (Rom. 12). The Church of Jesus Christ must help the needy in the name of Jesus (Matth. 25:31-46). We must teach and do all what the Lord has

commanded (Matth. 28:20).

How do we proclaim the full Gospel of Word and Deed? We must begin by recognizing the Lordship of Jesus Christ. When mission understands the meaning of the Lordship of Jesus Christ, she will not be satisfied with only leading individual souls to Christ and planting churches, but she will also seek to penetrate society with the message of Christ's kingship.

Reformed theology has always maintained that the Kingdom of God is not limited to the Church. It has also an important place in the world outside of the Church. H.N. Ridderbos said: "Christ's kingship is supreme above all. Where it prevails and is acknowledged, not only is the individual human being set free, but the whole pattern of life is changed: the curse of the demons and fear of hostile powers disappears. The change which Christianity brings about

among peoples dominated by natural religions is a proof of the comprehensive, all-embracing significance of the Kingdom. It works not only outwardly as a mustard seed, but inwardly like leaven. It makes its way into the world with its redeeming power."

Our life is under the direction of Scripture and subject to Jesus Christ our Lord and King. We must not only be orthodox in our theology, but also in practice. When one has come in repentance and faith to Christ, a new life-style should be the result. This Christian life-style is characterized by hope, love, righteousness, holiness and justice. The world needs to see the redeemed life in action. God's elect cannot sit at ease, glad to know that they are in Christ and have the benefits of salvation, while the world all around is perishing and experiencing apocalyptic times.

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# At what cost should CLAC support human rights?

At the risk of sounding like humanistic bandwagon jumpers, the Christian Labour Association of Canada held a conference on human rights recently. The conference, entitled, "Christian Social Action in Canada — with special emphasis on Human Rights," was held at the Ontario Bible College in Toronto, from June 15-17.

Background work on the topic of human rights had been done by CLAC on previous occasions, particularly at the 1980 CLAC Convention. Mr. Ed VanderKloet's speech, "The Iron and the Clay in the Foundations of Human Rights" and Dr. Paul Marshall's speech, "The Basis of Human Rights in Canada" are published in booklet form by CLAC, "The Foundations of Human Rights."

These introductions to this topic, which outlined some previous trends and exposed the dilemmas facing Christian organizations, became part of this conference's discussions. The conference was enhanced by additional perspectives, both biblical and historical, offered by speakers and participants.

The most immediate violation of human rights, of particular concern to CLAC and other Christian organizations, and one which has received a lot of attention in the constitutional — Bill of Rights talks, was again brought up. This concern, although an important one, took its rightful place in this conference among so many other violations.

Paul Marshall addressed this problem by referring to it as an example of individualism. Institutional rights are not adequately protected. Civil Liberties Union is not concerned with the rights of an association or institution.

Dr. Sidney Greidanus stated that "freedom of religion implies freedom of association" because religion pervades not only the cultic activities but all activities, and religious activities are communal. The struggle of the Christian organization is to fight the narrow interpretation of "freedom of religion."

Dr. Bernard Zylstra, in his closing remarks, added that governments are likely to fight a broader interpretation of this freedom. The reasons for that are that governments are interested in self-maintenance and in efficiency, speed and function of the law. The whole idea of polycentrism (sphere sovereignty) does not appeal to the government because it does not like other bodies to have authority and responsibility next to its own. The Christian's involvement in areas that the government considers to be its jurisdiction: politics, economics, law, etc., is not welcome. It is much easier to confine the freedom of religion to the cultic worship rather than extend that to

labour and political movement.

Dr. Zylstra appealed to the CLAC and other organizations to spearhead a move to interpret the Charter of Rights to see if religious freedom and the freedom of Christian organizations is protected. Furthermore the freedom of association implies the freedom not to associate whenever that interferes with our religious beliefs.

The legal and political structures are under scrutiny and in Canada in particular the recent discussion on the Charter of Rights and the Constitution have made it appear as though we might be in a state of flux. In reality the historical precedents have been set. It is however, a time to speak up and contribute our views.

Another aspect of violated human rights is in the economic sector. Mr. Ed VanderKloet talked about the demise of the welfare state. Typical of the welfare state are "acquisitional" rights, rather than protection rights. "We are all entitled to an ever-growing share of an ever-growing economic pie. That is the welfare state and it is the culmination of a development in a society whose ultimate goal is obtaining ever more wealth for everyone. And our concept of justice or injustice adapts to that goal."

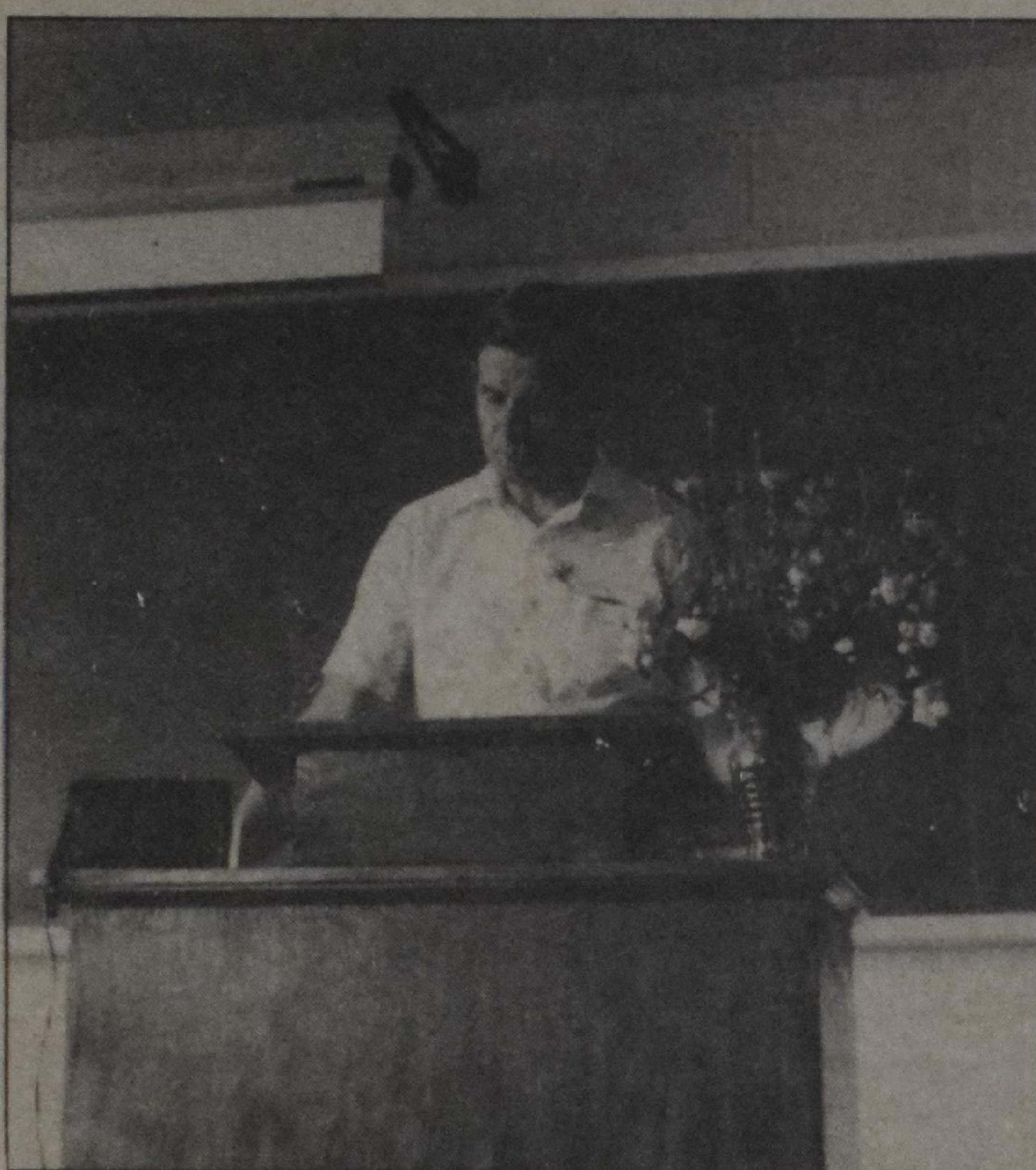
Dr. Zylstra said that CLAC must be an agency that points the government to the victims of injustice, that critiques the consumption patterns particularly of the middle and upper class, and that is willing to organize workers on the bottom of the wage scale.

"CLAC must contribute to a non-materialistic ethic," Dr. Zylstra said, "If the level of consumption is to change then people need to be persuaded of that."

## Structural evil

CLAC spoke very little to the structural evil so prevalent in our society. One reason is that CLAC is working within a structure which limits their own growth and strength. CLAC has been known to work within the legal structures and to be law abiding. Again, the "structural evil" syndrome has been used to cover a multitude of sins while, as Mr. VanderKloet said, "doing away with structural injustice will not do away with evil." What we tend to forget is that the antithesis runs through the heart of each of us and the struggle against evil (principalities and powers) is both a personal one and a societal one.

Dr. Sidney Greidanus delivered a speech on Human Rights in Biblical Perspective. To broaden the definition of human rights and to clarify the ongoing discussion on human rights, Dr. Greidanus made some background remarks which gave a good foundation for the rest of the conference. A quote from Henry Stob re-



Dr. Sidney Greidanus

forced what Dr. Al Wolters presented to us in his opening devotions. "Human rights are rooted in the divine act of creation. The Christian says that the basic rights man has, are not conferred upon him by impersonal nature, not by society but by God. God conferred them not by handing man a certified document detailing them; he conferred them simply by positing man in his creative act."

## Secular bandwagon

There is a fear among us that our overloaded concern with human rights will identify us with the secular world and the humanistic bandwagon of human rights. Yet the Christian's response to a cultural and historical crisis is inevitable and mandatory. Sometimes that response (feeding the hungry, social gospel, "right to life,") has been reductionistic.

CLAC has traditionally been heavy on the critique for other factions of society who have dealt with a crisis in such a manner. It is true that in one case such an action may not even be remotely Christian, and in another case an organization may not even be remotely interested in justice or the rights of the poor. Historically, responses to the plight of the oppressed have been made, however impure the motive, by a variety of Christian groups. Dr. Harry Groenewold's speech dealt with some of those. The emphasis tended to be or to become humanistic, as in the case of Christian socialism, social gospel, and a variety of interchurch movements. Some of these efforts (it is a pity that Dr. Groenewold did not get around to covering these) are being duplicated today. If it is a case of learning from history — here's a chance. Actually in a great many cases today, the mainline churches have learned

from history and their social action is more normative today.

Dr. Greidanus made the following remark in his speech: "Yet on the issue of human rights, one can appeal to all men precisely because these rights are grounded in God's creation order. Although the Bible opens one's eyes to human rights, human rights are grounded not in the Bible but in God's creation order. Hence Amos could pronounce God's judgments for trampling human rights not only on Israel but also on the surrounding nations. And Paul could argue that the Gentiles had no excuse at all for, among other things, scorning human rights (Romans 1:21, 28-31; 2:15)."

## Redistribution

The violation of human rights by their very definition is a reality for the poor and rich alike. In fact, if within our own nation, natives, and the working poor subsidize the well to do — as is the case in the welfare state, and the rights of certain minorities are being ignored, then the evil is not limited to the victim.

The natural consequences for us today are very clear; we seem to breathe it, hear it, see it, and smell it. Alienation from God and therefore from his created order brings us closer to chaos and desperation.

What will replace the welfare state? Will it be further chaos or the alternative of an ordered redistribution of wealth and power, geographically and otherwise and a simpler lifestyle by and for all?

The question, "What is normative social change?" has never, to my satisfaction, been answered properly and maybe it won't until we are actually embarked on that journey (as in some ways we are) whether that be unwittingly or conscientiously. This journey of justice, humility and walking with God is ours as individuals

and as community of believers in a variety of sectors of life.

Rights were defined to be given by God through His created order; these rights imply responsibility and service — or put differently by Dr. Marshall, "the protection of resources for (carrying out our) office." Dr. Marshall goes on to say that "CLAC has no abstract right to exist. But it does have a God given right to all the necessary resources to fulfill its office."

The question of human rights as discussed at the conference gave shape to further discussion in the political, economic and spiritual realm. Some of the topics addressed which need further elaboration were: labour problems and the adversary system, the place of women, the constituency which gave birth to the CLAC, the perspective of those outside of our immediate circles, and the spiritual vibrancy of the CLAC.

We are left with the burning question posed by Dr. Zylstra: Can organizations like CLAC, whose spiritual roots come from a variety of revivals which set out to broaden the meaning of freedom of religion (John Wesley, Rev. De Kok — on this continent, and Goen Van Prinsteren), can this movement have significance here and now?

An additional question: How can we carry out our true concern for human rights, coupled with our desire to bring the true and complete redemptive gospel of Christ, to, in many ways, an alien world whose suffering is so great and whose misconceptions of justice are so strong? Can we carry on in isolated, purist fashion or must we, for the sake of the suffering, work with those whose motives may not be as Christ-centred as we'd like them to be?

Wilma Binnema VanderSchaaf  
Edmonton, AB

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# Church Page

## The nature of the congregational meeting

There appears to exist in the minds of many members of the church, quite some confusion on the nature and extent of the authority of the congregational meeting in its relation to the authority with which the consistory has been invested.

In a culture as ours, in which society is organized in a great variety of structures, there exists a permanent danger that we apply non-ecclesiastical structural rules to the order of the institutional church. Such an application may make us lose sight of the fact that the church of Christ is a peculiar

institution, essentially different from all other institutions in the political, economic and social spheres of life.

In all non-ecclesiastical associations and corporations, decisions are made by the membership by majority vote. The outcome of such a vote is binding upon those who, as Board of Trustees or Board of Directors, are entrusted with the execution of those decisions. The line of accountability of such a Board runs downward to those who are to be considered the actual owners of the association, the

membership.

The line of accountability of a consistory, however, runs first of all up to Jesus Christ, the owner of the church, having purchased her with his blood. Only in the second place does the consistory have a responsibility towards the congregation, based on the fact that they are also anointed with the Spirit of Jesus Christ.

This essential difference in accountability and responsibility of the consistory has its direct bearing upon the nature of the congregational meeting. The Church Order of the Chr. Ref. Church in Art. 37, deals with this in the following stipulation:

"The consistory, besides seeking the cooperation of the congregation in the election of office-bearers, shall also invite its judgment about other major matters, except those which pertain to supervision and discipline of the congregation. For this purpose the consistory shall call a meeting at least annually of all members entitled to vote. Such a meeting shall be conducted by the consistory, and only those matters which it presents shall be considered. Although full consideration shall be given to the judgment expressed by the congregation, the authority for making and carrying out final decisions remains with the consistory as the governing body of the church."

In short, the congregational meeting is a special meeting of the consistory with all the members of the congregation present at which the consistory seeks the opinion of the congregation before making its decisions.

It should be noted that a vote in a congregational meeting is not of the same value as in a non-ecclesiastical organization where the directors only have to carry out the decision made by the membership. Recognizing the spiritual maturity of the people of God, the consistory shall give "full consideration . . . to the judgment expressed by the congregation." However, "the authority for making and carrying out final decisions remains with the consistory." In other words, the consistory may and should decide differently from the judgment of the majority of the congregation if it is convinced that deciding in accordance with

the judgment of the minority will be more conducive to the welfare, unity and peace of the church. Such a deviation from the judgment of the majority will be rare, but it is possible and consistent with the God-given authority of the consistory and in accordance with the regulations commonly accepted by the churches in the Church Order.

It will also be evident that in a congregational meeting there is actually no place for a motion. What is sometimes called a motion is nothing more than a request to the consistory to test the judgment of the congregation on a certain aspect of the matter under discussion. As such, a motion can be accepted on behalf of the consistory if the chairman judges such a test helpful for the consistory to acquire a clear insight in the judgment of the congregation.

At a congregational meeting the "Robert's Rules of Order" do not apply totally, although

many of the Rules are helpful in conducting any meeting in an orderly way. This is true also for classical and synodical meetings, even though authority there is different from that of the consistory; "the authority of the consistory being original that of the major assemblies being delegated" (Art. 26, Church Order).

Nonetheless, also synod introduces its Rules of Order with the statement: "In our ecclesiastical assemblies, 'ecclesiastical matters only shall be transacted and that in an ecclesiastical manner,' as Art. 28 of the Church Order stipulates. Our synods should therefore not be bound to observe detailed parliamentary rules. These may be proper in other gatherings, but they do not fit into the pattern of ecclesiastical assemblies which demand a large measure of freedom in discussion and action."

Rev. P.M. Jonker,  
Richmond, BC

## PASTORAL PONDERING

### Festival of Praise raised some questions

During this past week, three of you spoke to me about the Festival of Praise scheduled here for the end of the month. I sensed genuine concern and considerable fear as to what this is all about and what it could do to us in continuing on "our new start."

The Festival has been in the planning for about a year. This past January we were requested as consistory that the Festival be held in our facilities. About 25-some churches in the city would be invited in it. Those of us involved from the Chr. Ref. Church, are convinced that it will be a good event for the Christians in Calgary and that it will be a privilege for us to host it.

The aim of the festival is to bring honour and praise to God in worship and celebration. The workshops are planned to help people receive training to become more effective in service for Christ in whatever station of life God has entrusted.

Since I have read two books by David Watson and have listened to him speak, I see him and his team seeking to honour God in ways that involve the person totally and utilizes the creative arts.

As Reformed Christians we agree with that theologically. Total response to God's revelation is called for from each of us. But it is also threatening to us. What does that mean? Can drama and art and dancing be done to the glory of the Lord? The scriptures say "yes" (note II Sam. 6:14, 16, I Chron. 15:29, Psalm 30:11, 149:3, 150:4, Ecc. 3:4 and Jer. 31:4, and 13).

How is it done? I don't know. I too am looking for help in that area. To that end musicians and artists need to lead us. And though I may be sceptical, I must be open to evaluate honestly as to how God may be served in these areas.

From what I have heard and read about Watson and his team, I can endorse the Festival without hesitation, but I am also concerned, because it can so easily be misinterpreted and thus lead to tension. Some may think we ought to "copy the Festival here and now." Or, if a mistake is made, can we handle that? Though I am for the Festival, I fear risks, as some of you have asked, "What about the timing?"

I plan to attend the sessions with an open, evaluative (even a bit critical) mind. I hope you will too. Afterwards, we need to discuss it with each other to learn from that which is beneficial and to reject that which is detrimental to the upbuilding of his church. We may not act in fear or respond in ignorance, but in this too we search the will and Word of God in trust and in fellowship. In that Spirit I look forward to the event.

Rev. H. Wildeboer,  
First Chr. Ref. Church, Calgary, AB

## Church News

### God's faithfulness celebrated in Calgary

Over the past few years, many Alberta Christian Reformed Churches have been able to celebrate their 25th anniversary. Calgary's Maranatha Church is now the most recent addition to this "25 and over" club.

On the weekend of May 22-24, the congregation of about 100 families got together with about 60 former members to reminisce, reacquaint themselves, laugh and praise God for His goodness.

The anniversary committee, under the leadership of Mrs. Anne Jonker, deserves much credit of the work they have done. Invitations were sent out, lodging arranged, banquet and picnic planned, programs organized and a commemorative booklet compiled.

One of the charter members even composed a beautiful anniversary song which hit the top of the Maranatha charts in no time! Because of all these efforts, many people enjoyed a busy and fellowship-filled weekend. Even Rev. Tyman Hofman who was minister at Calgary's First Church at the time of Maranatha's birth, found time in his busy schedule to join us for dinner on Friday night.

By Sunday morning, many of the old bonds were again securely tied. Even those who are relatively new to the congregation felt a kinship with the "strangers" they had come to know over the weekend.

Our present pastor, J.S. Hielema led the morning service under the theme: "Maranatha: Come, Lord Jesus" using Luke 21:28-30 as text. A more fitting theme could not be found! During this service, some 36 charter members who were present were introduced and acknowledged. It was because of their initial involvement that these celebrations had meaning.

Truly it was a weekend of celebrations. Many people employed their God-given talents for others to enjoy. Emotions ran high, memories were relived and many prayers went up for the future — that God may continue to be the Rock upon which this church is built.

Erna Van Niejenhuis

### Christian Reformed

#### Called:

—to St. Thomas (First), ON, Rev. John Zantigh of Dundas, ON.

#### Accepted:

The consistory issued me a call to become Coordinator of the Faculté Libre de Théologie in Quebec City, which is sponsored by the Alliance Reformée Évangélique.

Classis Eastern Canada and the Synod of 1981 approved this appointment.

I have accepted this call and have moved to Quebec City on July 15, 1981.

Rev. Martin D. Geleynse

**New Address:** 1629 Stanley Ave., Ste. Foy, Quebec G1W 3T3.

#### Declined:

—to Charlottetown, PEI, Rev. Peter Breedveld of Kitchener (First), ON.

—to Port Perry (Hope), ON, Rev. J. Kuipers of Bloomfield, ON.

### Church Bulletins

Clerks are requested to send church bulletins to: Rev. J. Van Harmelen, Caesarea, ON L0B 1E0.

### Church News

Reformed church news can either be mailed to the C.C. office or called in at: 416-682-8311.

### Camrose Christian Reformed Church

Welcomes you to East Central Alberta.  
Location: 4706 - 56 St.  
Mailing address: Box 1195,  
Services: 11:00 a.m. & 2:00 p.m.  
Summer Student Pastor:  
Barry Beukema  
Phone: 672-6029  
If no answer, call: 672-4986.  
For more information about our congregation and community, write for an information package.



## Record crowd attends AACS conference

by Keith Knight  
Editor

About 1,000 people camped, laughed and listened at the 23rd annual AACS Conference, held at Fort Erie, August 1-3. It was a family conference with more than 250 children in attendance. Hundreds of conferees were also there for the first time, an indication that the conference has lost its stigma of being only for the intellectual.

Keynote speaker, Dr. Calvin Seerveld was told prior to the conference to "keep it simple" and he most certainly did. He spoke twice on art, each time in down-to-earth terminology. On the opening day he introduced the "problem of committed art in society, and propaganda."

He introduced both the layman and the critic to the works of four artists and, through slides, brought the audience to a deeper appreciation of art.

He compared the works of Thomas Cole, Diego Rivera, William Kurelek and Henk Krijger and posed his problem like this: "Should Christian art be propaganda for biblical faith; that is, should not art advertise the Good News insistently if it would be Christian art?"



Campground at Niagara College during the AACS Conference

Dr. Seerveld compared art to people and the flowers. "You can treat paintings like investments," he said, or "even like tranquillizers. Art is a human construction made to be read in its symbolic character."

He encouraged the audience to look at a painting as you would a cartoon. Learn to read it, he said.

The weekend's theme, "All the King's Players," dealt with the role of the arts in our lives. Group discussions (actually they called them sub groups)

dealt with drama, music, dance, the movies and art in the home.

Workshop leaders included Norman Van Dyke, Kate McConnell, Wendy Bartley, Leonard Sweetman, Pete Steen, Bill Van Dyk, Bert Polman and Lambert Zuidervaat.

On Sunday the worship services were led by Rev. John Vriend, pastor of Church of the Servant, Grand Rapids, MI. Both services involved participation of young people. The evening service involved young

children who presented a cantata "Of Promise, Praise and Joy."

Dr. Seerveld presented his second address on Monday morning entitled: "An Obedient Aesthetic Lifestyle," followed by discussions and more workshops in the afternoon.

The workshops, the lectures, the speakers all provided about one half of the ingredients for an eventful weekend. Even though conference chairman Rev. Morris Greidanus and his wife Lois led the conference in their usually amiable way and even though music filled the auditorium throughout the weekend, it was the fellowship and the campfires and recreational programs which added the family touch to the weekend.

Most of the 1,000 in attendance camped on the grounds of Niagara Christian College, site of the annual conference. The college is located on the Niagara Parkway along the Niagara River which separates Ontario from New York state.

Since camping is an informal affair, the attire at the conference was also casual. Most attendees wore shorts and t-shirts. A few of the die-hards came in long pants but they were the ones who usually lived

close by and who had not yet gotten caught up in the atmosphere.

The conference, as usual, was an ecumenical affair. There was a large contingent from Pennsylvania and Ohio consisting of members of various Presbyterian denominations who have come to appreciate the world and life view approach.

### Business

The conference was jolted into reality now and then by somber notes of the financial needs of the Association for the Advancement of Christian Scholarship. Because of the lengthy postal strike there was virtually no income for the association and a special collection was scheduled for the Sunday worship service.

The AACS reported a six month deficit of \$71,000. That was before the postal strike began! A special fund-raising committee met during the conference and called a meeting with representatives from various communities across Canada. A drive for \$500,000 is scheduled for the fall.

Each day was concluded with a campfire, watermelon or hotdogs, and lots of singing.

## Help!

The postal strike has been a serious blow to CJL. People who ordinarily give during the summer months were not able to do so. And many of you will recall our recent appeal for donations. It too was caught in the mail...Now we need to raise \$90,000 by the end of the summer!

But this problem is not insurmountable if you will help us now.

Please send CJL a special gift as soon as possible. Then CJL's work for political renewal and Christian outreach will be able to continue.

**Yes. I would like to see Christian efforts towards public justice in Canada continue.**

Here is a special donation of:

☐ \$ ☐ \$15 ☐ \$25 ☐ \$50 ☐ \$100 ☐ \$150 ☐ \$

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☐ Please send me more information about the Committee for Justice and Liberty.

Committee for Justice and Liberty (CJL) 229 College Street, Toronto, Ontario M5T 1R4



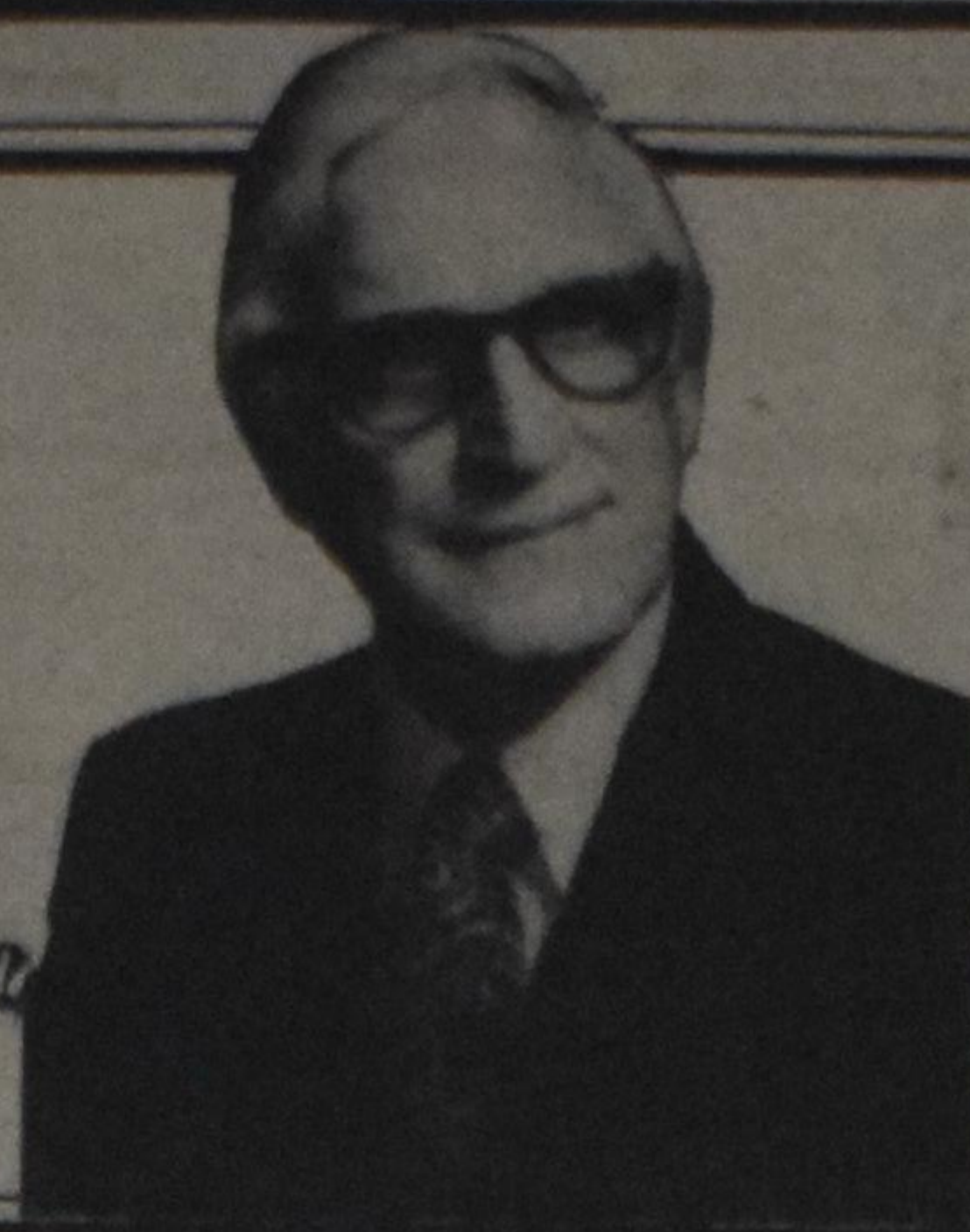
DYKHUIS/81



## Evangelism Today

by Wesley Smedes

### Is CET for your church?



Every church can benefit from CET training. Not every church will use the training in the same way, but every church will discover that CET is profitable.

What is CET, by the way? The letters stand for Congregational Evangelism Training. This is an on-the-job training program. The on-the-job part of the training makes this program so unique. Not just lectures on what to say and do and how to say and do it. You actually *go out and say and do it*. Not alone though. A team of three people makes calls, one of whom is a trainer and the others trainees. In a week-long intensive seminar, the trainer gives the leadership, presenting the gospel message with its invitation the first two

evenings. The trainees observe — and very carefully because they know their turn will be soon. On the third and fourth evenings the trainees, where the Lord opens the doors, present the gospel message which they have learned both from the lectures and from the training.

For some it is the first time they have made a formal presentation of the gospel to a non-Christian. An exciting moment! Nervous? Scared? Knees knocking? Of course. However, many testify that the Holy Spirit enables them to speak in such moments.

Does anything ever happen during this training? Any results? Two things always amaze me during the training. The first is that the Lord opens so many doors to a team of three people. Where a

door is open there is opportunity; after a bridge has been built, to present the gospel of Jesus Christ. The second amazing thing is that the people on whom calls are made, listen and respond to the gospel. It is surprising how many want further Bible study. Others actually indicate they want to make a commitment of their lives to Jesus Christ. These are diligently followed up.

During one call, for example, the trainee presented the gospel to a man seventy-five years of age. When the man was asked if he wanted to receive the gift of eternal life by accepting Jesus Christ as his Saviour and Lord his response was "Yes, I would!" What was involved in making a commitment to Jesus Christ was made very clear to him. He had to know that when a commitment is made, there must be repentance from sin, a new kind of life, a trusting in Jesus Christ alone for salvation and a true desire to make Christ the Lord of his life. This elderly man indicated that he understood what these things meant, and he prayed that the Lord would give him new life. Tears ran down his cheeks as he prayed. A few months later, after follow-up, he became a member of one of our churches.

This example gives you a brief picture of the program. Of course, follow-up is

essential.

Let me list some ways a church can benefit from this kind of program:

1. Those who receive the training become more articulate in their own Christian faith. They can verbalize their faith in Jesus Christ more clearly and more readily.

2. Some discover they have the gift for evangelism. Surprising is the number of our women who are gifted in this way. Many not only have the gift for evangelism, but the gift for training others as well.

3. Many elders have indicated to me that they have become far more effective in their family visiting because of the CET training. Deacons are freer to give the good Word with deeds of mercy after training.

4. Persons not involved in a calling program become more aware of opportunities to witness wherever they are. More than that, they have a better sense of where people are and how to speak to them about Jesus Christ meaningfully when opportunity for witness presents itself.

Yes, CET can be good for any church. And this training can benefit almost everyone.

If your church has not been involved in CET, why not this fall?

## PASTORAL COUNSELING

### Reading material in the home

by Rev. Ralph Heynen

There is, perhaps, no greater friend to man than a book. And then again — there is no greater enemy. It's true that the books which are at our disposal are gold mines. You can dig down into them and they give you incomparable pleasure. They never intrude upon your presence. You can lay them down or you can pick them up. You can read a book in one sitting or you can spend a month or two at it. They're dependable — they say the same thing every time you read them and they will keep their message for you indefinitely.

It's not surprising that God chose a book — or rather The Book — as the method of conveying his special revelation to us. But the devil uses the same effective way of presenting his lies. And he does it with tremendous effectiveness. The atheistic communists have written many attractive books in order to spread the dangerous doctrine to which they hold.

It's a marvellous thing to be able to read. It's too bad that we seem to be losing the art of reading. I think TV has had a great deal to do with this. But even before TV was here, there were a lot of people who never read a book. Statistics show that after graduation from college, many people never read a book — at least for several years! This is true for many other people also. They may read magazines or the daily paper, but *books*? No, they just aren't for them — they don't read them! We find the publishers are publishing more and more books that are a bit racy, that have sexual overtones, and words that we don't particularly like to read. These books often sell millions of copies. Comic books are popular with children. Some have large collections of them. It seems that books have to have pictures. If you have a book that doesn't have any pictures it's considered rather dull and drab.

It's good to develop reading habits in the home. Sir Francis Bacon wrote: "Reading makes a full man; it supplies

bread for our imagination to feed on and bones for it to chew on." To get the most out of this pastime of reading, we ought to pick and choose the material that we read. So much depends on what books we choose and with what we fill the chambers of our minds. I know that things have changed a bit with the coming of paperback books. If you ride on an airplane, or wait in a bus depot, or just watch people sitting in a park, you will notice many of them reading paperback books. But in general, people just don't care to read books. The material that we read is an indication of our likes and dislikes. Reading fiction can be good for us because it stirs up the imagination. It carries us away from the dull monotony of daily living when we read a well-written story. I like a mystery story once in a while. There is something intriguing and interesting when you try to work out the solution of the crime. It can make you rather angry if someone wants to tell you how the book turns out. You don't want to find out that way! I also like to read biographies, and particularly autobiographies. I'm not too fond of some of the recent biographies because they seem to dwell on scandals in the lives of great people. Reading a biography makes you feel that you know that person; you live along with the person while you are reading about him.

What kind of literature do we have in our homes? You can almost tell what kind of family you have by the books on the shelves in the home. Many people content themselves with reading the daily paper or the Reader's Digest — maybe the *Time* magazine. Or they fill their minds with what they see on TV. Women may read the articles on home-making. There are trade magazines that some people read. But many people just don't read good books. The way in which you read a book makes a big difference. Mortimer Adler wrote a book on how to read. He distinguishes between information and enlightenment.

It's one thing to read a book for information, so that you may have this at your fingertips. But you don't get much enlightenment that way. Enlightenment means that we allow the material in the book to enter into our imagination, to flow through our minds. We personalize it and it sets off a chain of thought and it enables us to find new avenues of thinking and new ways of looking at life. This is the way we read a book. It's important that you gain both information and enlightenment.

I think we have to read the Bible that way, too. As we read the stories about Moses and David and Abraham, about the disciples, we exercise our imagination. We put ourselves into the story as we read it. When you read Psalm 23 where David writes about the Lord as our Shepherd, we can consider the idea of what a shepherd is. We can ask ourselves: Is the Lord *my* Shepherd? It's a story with a meaning. I like to read the Bible that way because it makes it alive and real. It's not just a matter of reading verses, but we get a concept of what God is trying to say to us. Reading provides creative exercise for us, which you find in no other way.

Reading poetry stirs up the mind and enables us to move forward in life. When you read about the lives of other people who have lived successfully and victoriously it can help us to live that way. But there is also a lot of reading material that should be considered an absolute waste of time. Some people fill their minds with that kind of stuff.

There are books that are filled with a lot of dangerous ideas. There are books which tell about terrible situations in the world and how we are moving towards the great apocalypse and this sort of thing. This is a rather gloomy thought and not the kind of material to read before you go to bed at night. There is so much good material that we ought to be centring our thinking on. There are

beautiful books, there is much to read that can help us to gain what we need.

What kinds of books do you have in your home? What kind of books do your children read? Many people get their books from the library and that's a good idea, particularly since books are so expensive. But the point is, you should select and read books with discrimination. There are some books that you ought to have in the home. I think there should be a Bible dictionary, there should be a concordance and some Bible Study helps. There should be books that are interesting to children and adults alike. There should be material that you can talk about, that you can share with each other, not only in a spiritual way, but also as far as your emotional life is concerned.

It's important for us to read. By all means *read!* Read the periodicals that are published by your church. Most of these publishers have financial problems because many people are not subscribing to them anymore. It's important that as members of a church we know what is going on in our denomination. Read good magazines. We should always have a good book on hand. And don't just read, but read the right kind of material! What are your children reading? They must learn about life, and the best way they can find out is through reading. But if parents don't read, they cannot expect their children to read either. They set a pattern and an example for them. Read constantly, and read with a certain amount of discrimination.

#### Thought for the week:

*One of the greatest ingredients of a victorious life is the ability to smile when the going becomes difficult. Our Lord said — in one of the darkest moments of His life: Be of good cheer; I have overcome the world!*



A children's short story

# God so loved the world

by Betty Nieuwstraten

## Chapter 1

### Good news

"There's another letter from Rhea," Mrs. Van Hope said to herself as she picked the airmail letter out of the mailbox. "I hope everything is well with her grandmother."

As she opened the envelope she saw that the letter was not from Rhea, but from the Vietnam Adoption Agency through which the Van Hopes had been able to adopt Rhea as their daughter. Quickly she began to read. Feelings of sadness and compassion changed into great joy and excitement. She could barely believe that she had read correctly. But there it was, black on white, "Sheng, Rhea will arrive at Toronto Airport on Friday, October 12, at 3:30 p.m. We trust that you will be there to welcome your little girl into your family." What a surprise, what an utterly marvellous surprise!

Never in Mother Van Hope's life did a day last as long as this one. She was so eager to share the news and joy with her husband and their only daughter, Jan. Mother knew that they, too, would be very happy. She could see in her mind how Jan would react to this news.

Occasionally Jan had been grouchy about being an only child, although she knew that Mom and Dad were just as eager as she was to have more children. They had tried to adopt a girl about Jan's age here in Canada, but it seemed impossible to find a child to join the family.

They had also tried to adopt a Vietnamese orphan and were almost certain that Rhea would soon make the trip to be with them when government restrictions on Vietnamese children's emigration erased that possibility also. What a terrible disappointment it had been! Jan had been almost impossible to live with until Father said, "Grumbling is not going to help, Jan. I know a much better way of helping. I believe you know it, too; with God all things are possible. Don't grumble, pray!"

And so the family did all they could to make life for Rhea as comfortable as possible in her own country. Regularly they wrote each other letters which were translated for them by the Vietnamese agency. But now the writing was over, God gave her to them after all. What a joy!

As soon as Father was home that evening, even before supper, Mother broke the news. For a moment Dad was too astonished to speak. Jan looked from Dad to Mom and from Mom to Dad again. It seemed too much to digest at once. But the silence did not last long, "Hurray, hurray," Jan yelled, "I'm going to have a sister, a real live-in sister I can play with and go to school with and..."

When did you say she is coming, Mom?" Father interrupted.

"October the twelfth," Mother said. "It's on a Friday."

"That's a beautiful day for a long get-acquainted weekend," Father suggested. "Do you think your teacher will give you a day off, Jan?" he asked teasingly.

"Oh Dad, of course. After all, something like this will never happen again, getting a brand new sister from the plane." Then she giggled a bit. "That rhymes, again — plane." Mom and Dad agreed, smilingly.

When Dad asked a blessing upon the food, he also thanked God for His loving

care shown to them on that day. He asked God to help him and Mom to be good parents to this child that had not experienced much joy yet in her young life. Dad prayed for Jan, too. He asked that God would help her to be an unselfish, understanding, and helpful loving sister to Rhea. After prayer it was quiet for a while till Jan said, "Dad, don't you know that I am going to love my sister to pieces?"

came home from school.

"Poor Grandma," Rhea thought, "she has done so much for me. Why did she have to die while I was gone?" Rhea fought back her tears, "No crying now," she thought, "you are glad you may go to Canada, aren't you? You are going to have parents again, parents who will love you."

Yet, she could not dismiss a bit of apprehension concerning her future. She



Rhea Sheng

Dad and Mom laughed and Mom said, "We know you are going to try your level best, sweetheart, but don't forget that Rhea is not used to our way of living and she knows very little of our language. You may be sure that you, too, will have to make adjustments and sacrifices."

While Mother spoke she looked at the picture of Rhea that had been on the coffee table for the last couple of weeks, taken on Rhea's ninth birthday. A tiny, delicate looking girl with worry lines showing despite her brave smile. Inadvertently, both Dad and Jan followed Mom's look.

"We must keep praying that God will prepare us well to receive our newcomer in love, as one of us. The Lord has given us an awesome task to fulfill," Dad said quietly.

## Chapter 2

### Rhea Sheng

Rhea Sheng, a bit confused and bewildered, was resting on her suitcase while waiting for the group leader who would accompany a large number of Vietnamese orphans to Canada and the United States. Things had happened so fast. Just as Grandma's health seemed to improve enough that she could do a bit of work again, Rhea found her dead on her sleeping mat one day when she

had seen her family-to-be on pictures and was sure she was very fortunate to be adopted for keeps by those lovely friends, but...but....

Rhea had only a faint memory of her mother who had died when Rhea was four years old. She had no memories about her father. Grandma had told her that he had disappeared even before she was born. It was a terribly dismal time of wars, droughts, and floods, causing people to flee from one part of the country to another. All one was interested in was to escape from these enemies and grab whatever lay within one's reach. Grandma loved Rhea enough to keep her with her and care for her after her mother was gone.

Finally, help arrived from the West. Care packages were received and an adoption system was set up. Many children had left the country for Europe and North America, many more remained in Vietnam where they received financial aid from people who wanted to adopt children for constant care.

So Rhea had become the Van Hope's adopted daughter and sister. But as long as Rhea had someone to care for her, she was not allowed to leave the country to join her adoptive family. She had really never given it a thought whether she would want to go there or

not. Often she looked at the pictures the family had sent, and the letters translated by clerks at the adoption agency were read and reread. Yes, Rhea loved all three of them very much and she hoped fervently to meet them some day. But after Grandma's death she knew, "There's where I want to go."

Now all the hoping and wishing had come to an end, she was on her way to Canada. She was very happy indeed, but there were also feelings of sadness. The shock of Grandmother's sudden death had still not worn off, neither was the experience of utter loneliness that accompanied the pain of sadness quite forgotten. The thought that she would never see her homeland again added to her confusion now as she was waiting to board the plane to Canada.

These melancholy thoughts left her for a while when the group was ushered in to the plane. She made sure to follow the directions promptly and, when finally safely buckled down into her seat, she took great interest in all the settling and starting procedures. She made friends with the girls sitting beside her and enjoyed a delicious supper served shortly after take-off. Before the sad thoughts had a chance to return, she was sleeping soundly together with most of the weary travellers.

## Chapter 3

### Expectation

"Well, she's finally off to sleep," Mother sighed, "now let's relax a bit."

"You look like you're exhausted, Mom, what's the matter with you? If you're all spent at night with only one daughter, how do you think you're going to manage with two?"

"And my dear husband feels like he has just enjoyed a relaxing day on the beach?" Mother jokingly replied.

What an excited bundle of energy Jan had shown to be that Thursday, both at home and at school. Fortunately, the teacher fully understood Jan's sitting-on-pins-and-needles behaviour and had taken it in her stride. But she sure was glad when the day was over, just like Mom and Dad now.

Rhea's room was in tip-top shape, a joy to enter. Enthusiastically Jan had helped get the room like this. She was so happy to have a sister coming to live with her, the best was barely enough for her room. And now everything was ready for the little occupant who would be here tomorrow night.

"Just think, Mom. I can't wait," Jan said to Mom who had come to tuck her in.

"You'd better close your eyes and go to sleep, darling," Mom answered. "Then the waiting time is over before you notice it."

Jan was willing enough, she did not want to be a nuisance, but who could sleep when you know that your brand-new sister is on her way to stay with you for good; to play with you and do all things together? Yet, that's how Jan finally dozed off into a deep sleep, thinking of the good times ahead of her.

Mom and Dad talked a bit yet over a cup of tea and got ready for bed, too. They also felt the excitement of the changes that now became so very real. Together they brought it all before the Lord, their joys, their gratitude, their apprehension, their trust.

Part 2 next week



## Missionaries meet darkness in Sierra Leone

It has been a year since the Christian Reformed Church began its ministry in Sierra Leone under the World Hunger Program. The Board of World Missions (CRWM) and the denominational diaconates (CRWRC) cooperate in a two-pronged program of word and deed ministries.

Sierra Leone is a very poor country and our missionaries and CRWRC workers do their utmost to bring the Gospel

"with healings in its wings".

But their task is not an easy one. The World Missions office received a brief report from one of its missionaries in Sierra Leone, the Rev. Paul Kortenhoven, who has worked there with his wife Mary since January.

So far, Kortenhoven writes, the missionaries are the only Christians in the Fofia district. But the interest in the gospel is great and there is good hope

that some may become followers of Christ in the near future.

The missionaries have begun a Bible story-telling ministry. They relate some of great events as related in the Scripture. An average of 125 people attend. Most of them are Muslims and the rest animists. The missionaries still use the services of an interpreter, studying hard in the meantime to master the

Koranko language.

It is possible that the people come to these Bible study sessions because they benefit from our several programs in such areas as agriculture, health and literacy. But their interest seems to be genuine, and God's Spirit works through the Word. There are many indications that the Spirit is prying hearts of the Koranko people open for God's grace. And what can stop the power of the Spirit?

But the forces of evil also manifest themselves powerfully. These forces oppose all that is good. Virtually every aspect of the culture shows evidence of the evil of Satan, Kortenhoven writes. People have no respect for the land which is cleared by ruthlessly burning and chopping down valuable

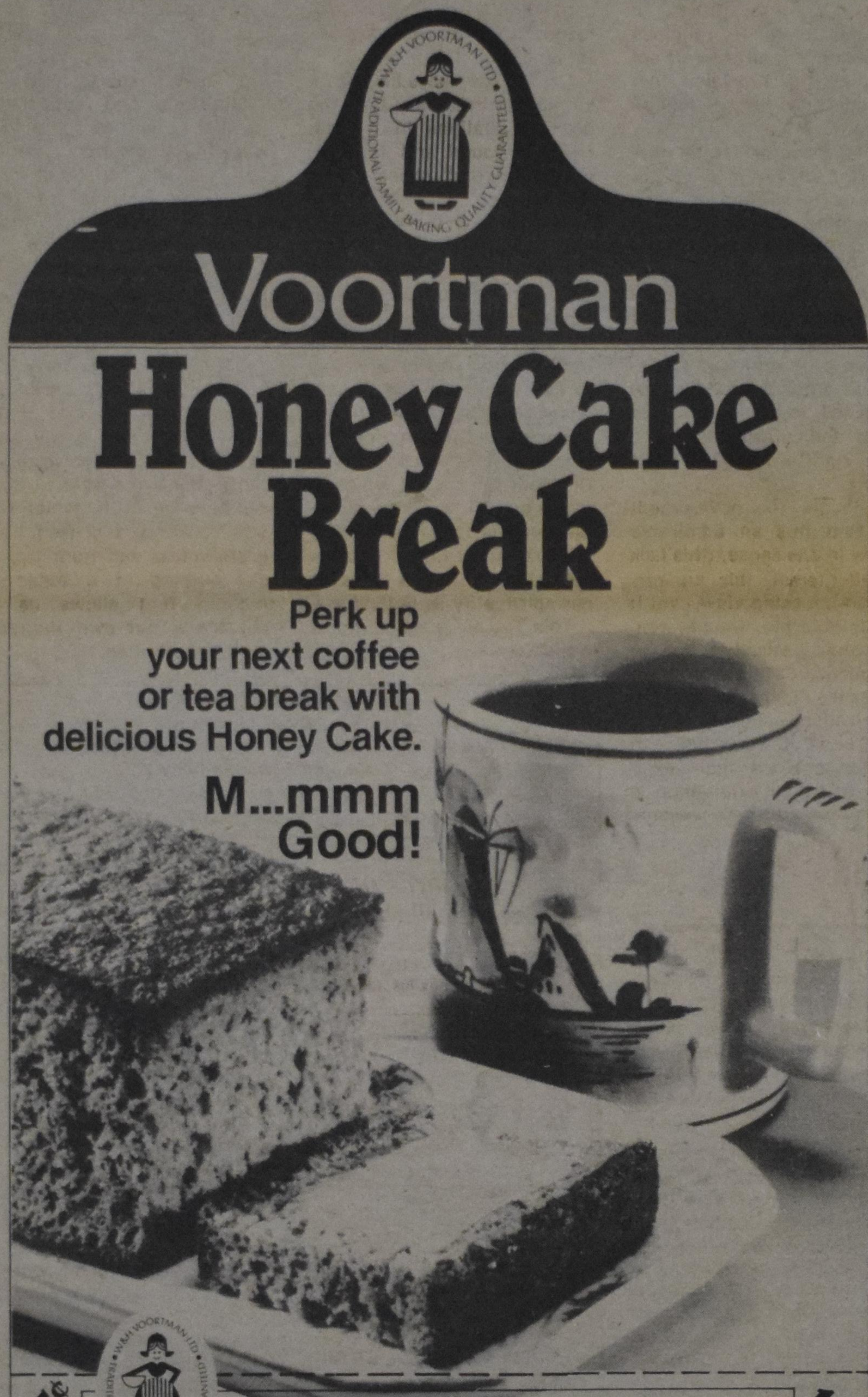
timber. The position of women is little higher than that of slaves.

Many rituals are designed to keep men in power and women and children in fear. Children are not considered full human beings until they pass through the ritual of initiation in their early teens. And children are the last to be fed when food is in short supply. The result is often malnutrition and death. Health is generally poor. Education in the formal sense is almost non-existent. "I know that Satan is just as active in North America as he is here; it's just a bit easier to see the tracks of his invasion of God's world here," writes Missionary Kortenhoven.

But in spite of this dismal darkness the missionaries have made friends and there is evidence of change among the people. When Mary Kortenhoven told the people about the fall in Paradise, the headman - a nominal Muslim - asked how he could get back into the Garden. Mary then told the people of the Way: Jesus Christ, and through Him a return to the tree of Life. The people hear her gladly. They built a little grass roof on poles to shelter Mary from the sun whenever she comes to that village.

Next to all the other places where the Gospel is brought, Sierra Leone needs your intercessory prayers.

Louis Tamminga,  
World Missions



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## Christians appraise Christian organizations

by Wilma Binnema  
VanderSchaaf

Participants at the CLAC Social Action Conference partook in some healthy self-criticism. Self-criticism is good, but is often unable to do what others can do better and that is, to distinguish between the intention and the actual impact that an organization's action may have.

Courageously, the CLAC staff invited the critique of a panel of people who represented a variety of religious and occupational backgrounds. These men were: Dr. Anthony Careless, Senior Policy Advisor to the government of Ontario, and who hails from a mainline church; Dr. John Redekop, professor of Political Science at Wilfrid Laurier University, Waterloo, and from Anabaptist tradition; and Rev. Leslie K. Tarr, editor of *Faith Today*, religion columnist at the *Toronto Star*, and member of an evangelical church.

All three men expressed personal affinity and appreciation for the work of CLAC and CJL. The traditions and work context with which they were familiar, shaped their comments.

After short introductions by panel moderator, Dr. Bernie Zylstra, Dr. Careless spoke. He emphasized the difference between his personal understanding of what CLAC and CJL were about and the government official's or bureaucrat's perception of these organizations. In one sense, Dr.

Careless' remarks were as much a critique of how government functions as of the organizations.

Governments are not discerning as to whether the cause is biblical or not. It only sees the demand and the scope of the effort required to implement this demand; it does not see what is behind the demand. It hears the concern for the absence of human value and the disenchantment with politics. Often governments feel that Christians are totalitarian, that is, they hold a view of life which prevades everything. Furthermore, the Christian organization's view of pluralism or what Dr. Careless called polycentrism, presents a countervailing power to the government. This idea is threatening to the government since the government's concern is with self preservation and its own authority.

Pluralism, as defined by Dr. Careless, is a system which allows different ethnic and religious people to live in freedom and make choices as to what to join and not to join. In contrast, polycentrism, is the formation of different structures and to allow them to exercise authority within their own area. This system, Dr. Zylstra later commented, is based on the idea of sphere sovereignty. It assumes much more than the meaningless pluralism that now functions, because each area of life has its own place and authority in society.

Dr. Careless compared three

types of non-government groups which lobby for changes. The reformed group, besides coming with a more direct biblical reference, is interested in reforming on a proportional basis. In other words, this group to which CLAC and CJL belong is, unlike the radical reform groups, in the eyes of the bureaucrat, tolerant of tolerance. It is not interested in imposing its view on (yet witnessing to) everyone in this society. It seeks, rather, to find freedom for its religious expression in all sectors of life, and to proclaim that freedom and justice for all people.

CLAC's concern is for justice, first of all, to work for that and to witness to that, and to find a place to stand and breathe for Christians and non-Christians alike.

The native groups whose cause the CJL has found to be a just one, do not need to profess to be reformed Christians in order for them to be supported in their fight for human and cultural value and for a rightful place in this nation.

Although, the government may find this an admirable quality in one sense, (this lack of self-interest, this non-racial, non-imposing view,) yet it cannot tolerate the system that would basically allow for the function of this system. In this sense, in particular, the organizations in question, CLAC and CJL would not wish to change since their existence and their origination is

based on this view.

### Personal commitment

Dr. John Redekop's orientation was quite different. He agreed that the Calvinist Reformed groups are integrated in their approach, that their analysis is thorough and that they are not passivists. Compared to his own tradition, the Anabaptists, he felt, often withdraw from society and the concerns of society at large, and in their contact with government are preoccupied with special privileges with respect to their religious observances.

Dr. Redekop says he feels a strong affirmation for the positive qualities in the reformed groups and has demonstrated that respect by his involvement. Something can be learned from the Anabaptist approach. The personal commitment of the Christian is rarely mentioned among reformed action groups. The individual's working out his or her salvation and relationship to Christ is sadly under-emphasized. Dr. Redekop expressed a concern for the emphasis of the Lordship of Christ at the cost of a clearer focus on Christ as personal Saviour. He sensed a need for withdrawal, at times, in order for the Christian to focus on our spirituality as individuals.

This point was certainly well-taken.

Rev. Tarr's perception was similar in the above respect. Rev. Tarr quarrels not with the need for social action. He expressed a concern over the way it is often worked out. The erection of separate structures (parallel structures such as schools and unions) he sees now as valid. At the same time he commented that Christians can be busy sensitizing in existing structures. He referred to this task of supporting people in secular institutions and in difficult work situations as "scratching people where they are itching." Much energy put into establishing and supporting parallel structures could take away from the support needed by Christians who don't have the opportunity to be protected by the Christian institutions and organizations.

Rev. Tarr accepts and supports the work of Christian organizations; yet that support would stop at the formation of a Christian political party.

What made this particular panel such a highlight of the CLAC conference is not only the open and honest critique these men were able to offer but also the way in which this was received. I sensed both gratefulness and humility, to say nothing of a sense of humour that allows us to chuckle at our own singularities and frailties.

## The living, local church is where missions begins

by Louis Tamminga

The health of the local congregation: everything depends on it. When a congregation is alive, loving, awake, faithful, things begin to happen. When a congregation is dull, divided, cantankerous, with unresolved tensions in the pew, and services that leave the members untouched, nothing will get off the ground and a new generation will not become excited about the cause of the Kingdom. In fact, many young people may not stay with the church.

The local church, your church, needs fresh appraisal every time. Your church can lose its vigor without the members realizing it. It takes a lot of things to keep a church going: organization, administration, teaching and preaching, but when the end result is not a community of people who live, and love, and care, it has mainly been in vain.

Our children must grow up in a church that will be a model that challenges them, a model to pattern their lives after. When our young people

experience vigorous spiritual life outside the local church we must do some serious soul-searching.

Our youth must see love lived in their own churches. We cannot afford to deprive them of this very basic experience. For to grow up from immaturity to maturity requires a deep sense of belonging and mutual acceptance. Children are careful observers.

They know whether parents are borne up by the love and encouragement of their congregation or whether church life is a source of worry, annoyance, and aggravation. And, of course, the other side of the coin: whether parents, in personal devotion, will do their share in adding to the life and spirituality of the congregation. We have our tensions and our small misgivings, we may fight and have our petty victories, but what if we lose the war and end up with a dead-end church?

I meet a lot of missionaries who return from abroad for a period of "home service." These men and women are people of vision, sensitive to

the formulation of faith and the practice of faith, but when they visit the churches at home their first concern intuitively is: Is this a living, loving, caring community of people? What matters to them? What do they live for?

Missionaries realize that the spiritual muscle of our mission outreach is not stronger than the combined strength of local congregations. And a healthy, living church will itself be a model for the missionary. When inspired by a vital congregation, the missionary will be encouraged to plant a church, not just make individual converts.

The initiative for becoming a missionary, or for that matter for any worthwhile vocation, is taken in the local congregation. What a challenge for your church! What we need, then, is church members with faith, pastors with vision, consistories with initiative, and worship services that are real and exciting. Only then will our churches be reproducing models for evangelism, for missions, and for our own new generation.

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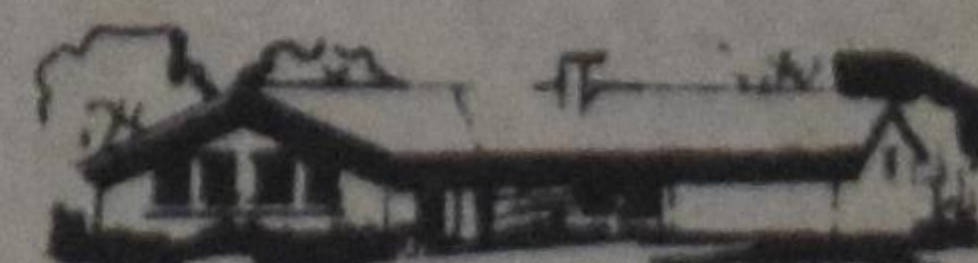
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## Seminary president reflects on the CRC's past generation

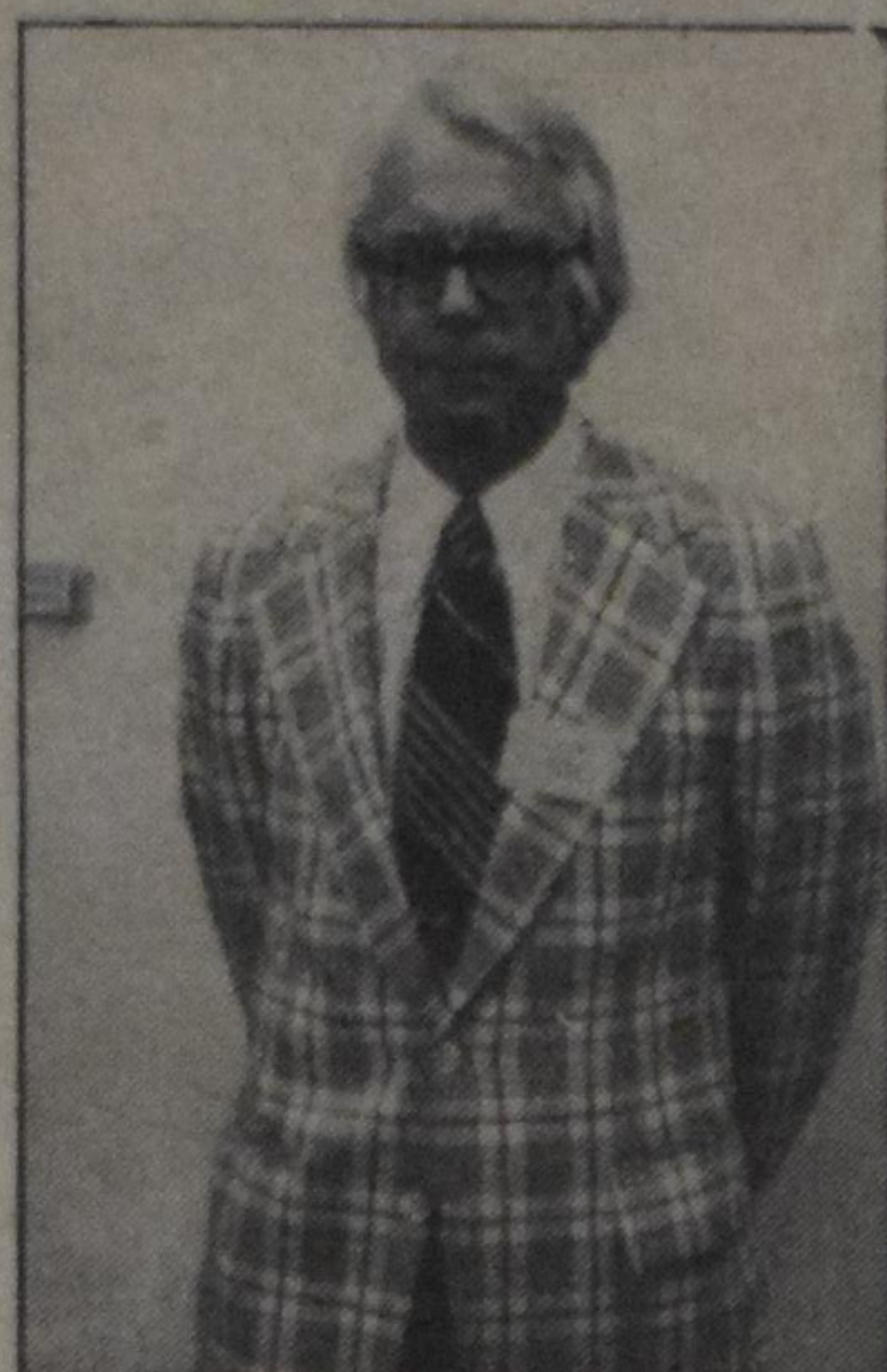
The president of Calvin Theological Seminary, Dr. John Kromminga, was honored by synod for his 25 years as head of the seminary. A testimonial dinner honored Dr. Kromminga as well as others on the staff of Calvin College and Seminary.

Dr. Kromminga, who retires next year, presented the audience with a glimpse of the church the way it was 25 years ago ... in 1956. He mentioned that, in 1956, there were 541 ministers in the Christian Reformed Church. Today there are 1,176. In 1956 there were 386 ministers in regular congregations. Today there are 644. There were 46 retired ministers in 1956. Today there are 182 which represents 15 per cent of the total ministers.

"In 1956 it took - counting the emeriti - 85.68 families to support one minister; in 1981 it was 59.35. In 1956 there were 202.82 confessing members for each minister; in 1981 it was 149.89," Dr. Kromminga said.

"H.J. Kuiper was completing a 28-year stint as editor of *The Banner*. Harry Blystra was Secretary of Home Missions. None of the Candidates for that year had a beard. The church was still awaiting such developments as the decision on the church and film arts, conscientious objection, homosexuality, the revision of the church order, and reunion with the synod of the Protestant Reformed Church.

"We were yet to experience many years of discussion of thee versus thou, creation, and neutral organizations. We had not yet been inducted into the



Dr. John Kromminga

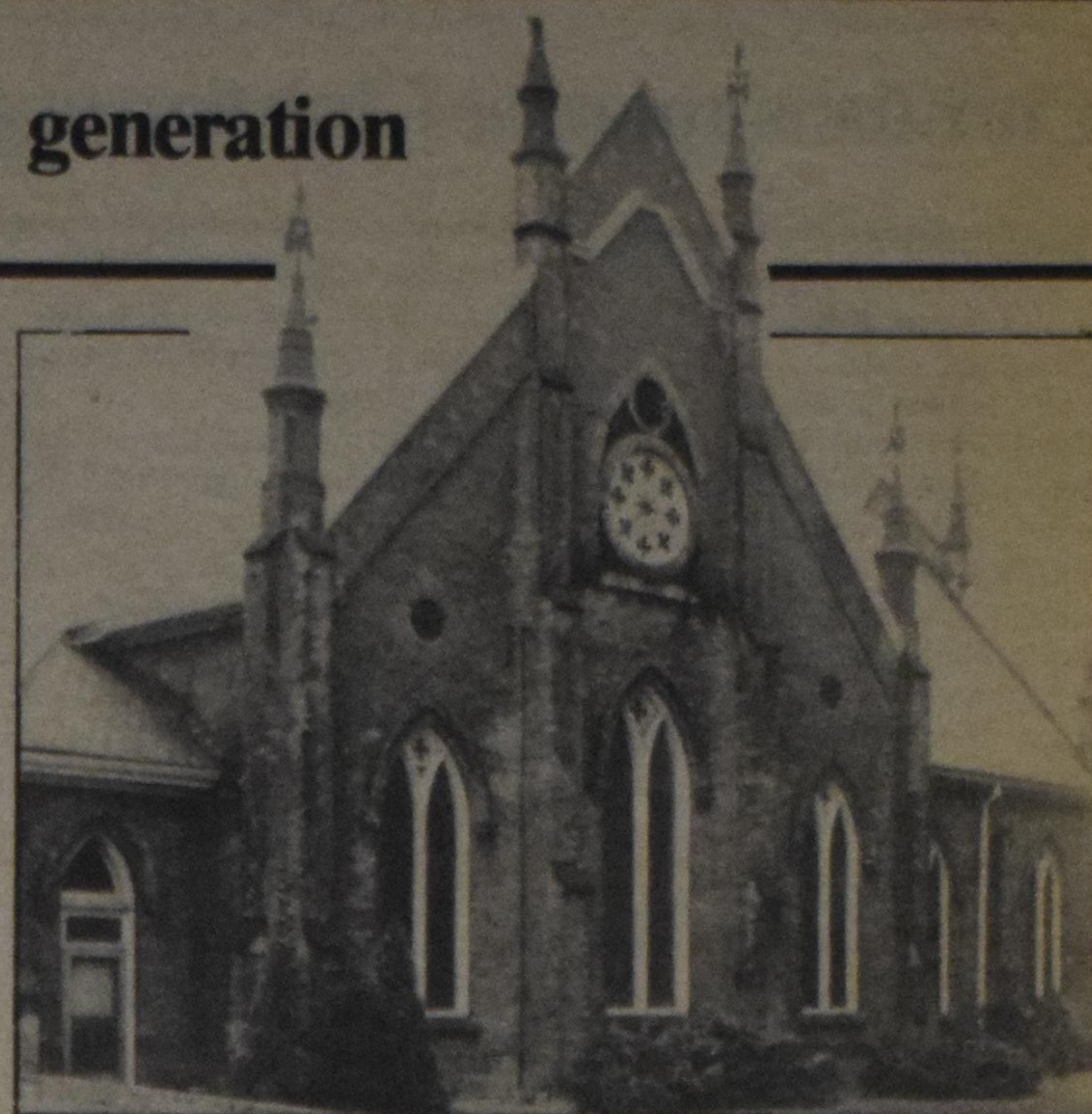
importance of the fact that oil and water do not mix. The office of deacon was still pretty much a training ground for becoming an elder and women

were not allowed to vote at any congregational meeting anywhere.

"The largest 'foreign' mission field, in terms of personnel, was in New Mexico, and missions in Mexico, Guam, the Philippines, and Puerto Rico were yet to be heard of. We had missionaries working among the Chinese people in New York and Chicago, and Eugene Callender was working in Harlem; but there was no organized congregation of minority-race persons, let alone a classis of Indian churches. Our alphabet did not include SCORR, NAPARC, CRCTV, CRWRC, CEACA, SWIM.

"Take a glimpse at the world we were living in. Dwight D. Eisenhower was about to complete his first term as president of the United States and the Prime Minister of Canada was St. Laurent. In that year a revolt in Hungary was ruthlessly crushed, two airliners crashed over the Grand Canyon, the Young Men's Federation and the Young Women's Federation were merged into the Young Calvinists, and the historic Spring Street church in Grand Rapids was razed.

"During the years since 1956 the mission work, benevolence, and radio/TV outreach of the Christian Reformed Church was greatly expanded. Involvement in various institutions of higher education has grown. The church has experienced expansion in minority membership and ministry. The church order, the liturgy, the educational materials and other areas of the church's work have been marked by solid growth and widely-acclaimed productivity. A reconciliation



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was achieved with the Protestant Reformed Church, and the CRC began to emerge as the glue that held the RES together.

"In my perhaps prejudiced opinion we have a church with a solid record of achievement. We are more part of the church world about us than we were twenty-five years ago, which may trouble some people. But actually we are richer because we know better what we can learn from others and what we have to contribute to others.

"We experience problems and tensions, but these are the price a church has always had to pay for being in the world where God has placed it for service. Facing problems is a great deal more in conformity with God's will than pushing them under the rug.

"Let me urge you not to let anyone - even yourself - disparage the gifts God has given us in our church. It's all right to be alert to signs of decay so that restoration measures can be taken. But please don't get the idea that everything has been downhill since 1956 - or,

for that matter, 1924 - or Report 44 or any other such point of reckoning.

"I think the health of the Christian Reformed Church is today most in need, not of surgery, or of chemotherapy, but of a sound exercise program which trims off the fat, develops endurance, and sees issues in the long perspective of the marathon which characterizes our life's race.

"I am astonished at what God is able to work through us, and sometimes even in spite of us. Let us not be guilty of ingratitude to him for his grace. We can accomplish great things together. Let us hold to one another in mutual trust and confidence. I am not speaking here only of mutual confidence between school and church, but between Canada and the United States, between rural and urban, between academic and evangelistic emphases, between the zeal and inventiveness of youth and the stability of senility.

"It is not by splinter groups that the great work of God is carried on. Variations of emphasis are needed, but they are needed in the awareness of one church composed of many parts. The parts are male and female; they are red and yellow, black and white; they are foreign and domestic; they are congregational and synodical and ecumenical. Let us discern the body; and then let us shine - you in your small corner and I in mine."

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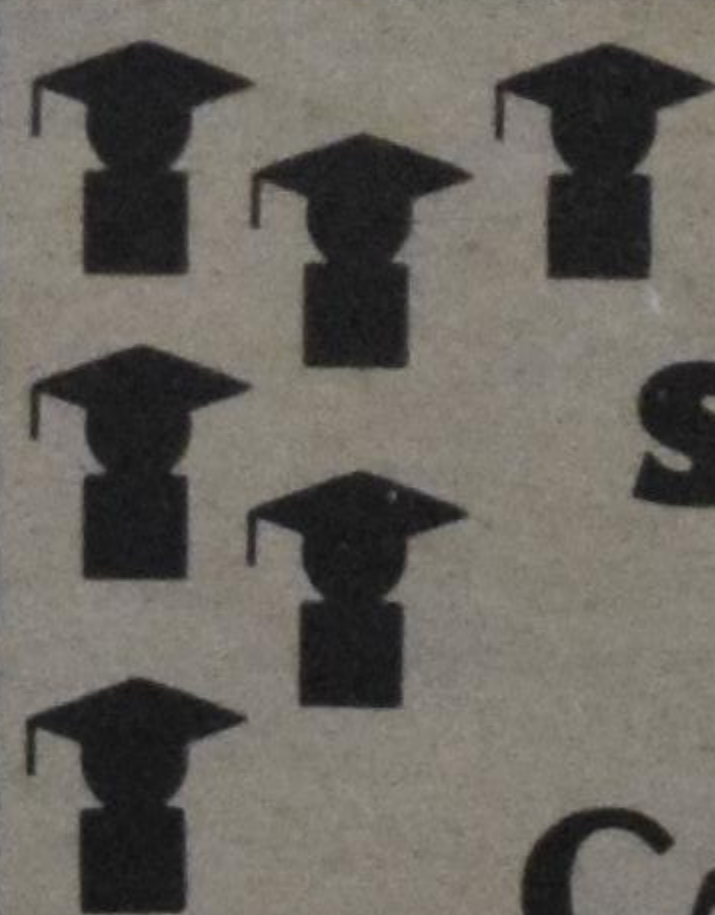
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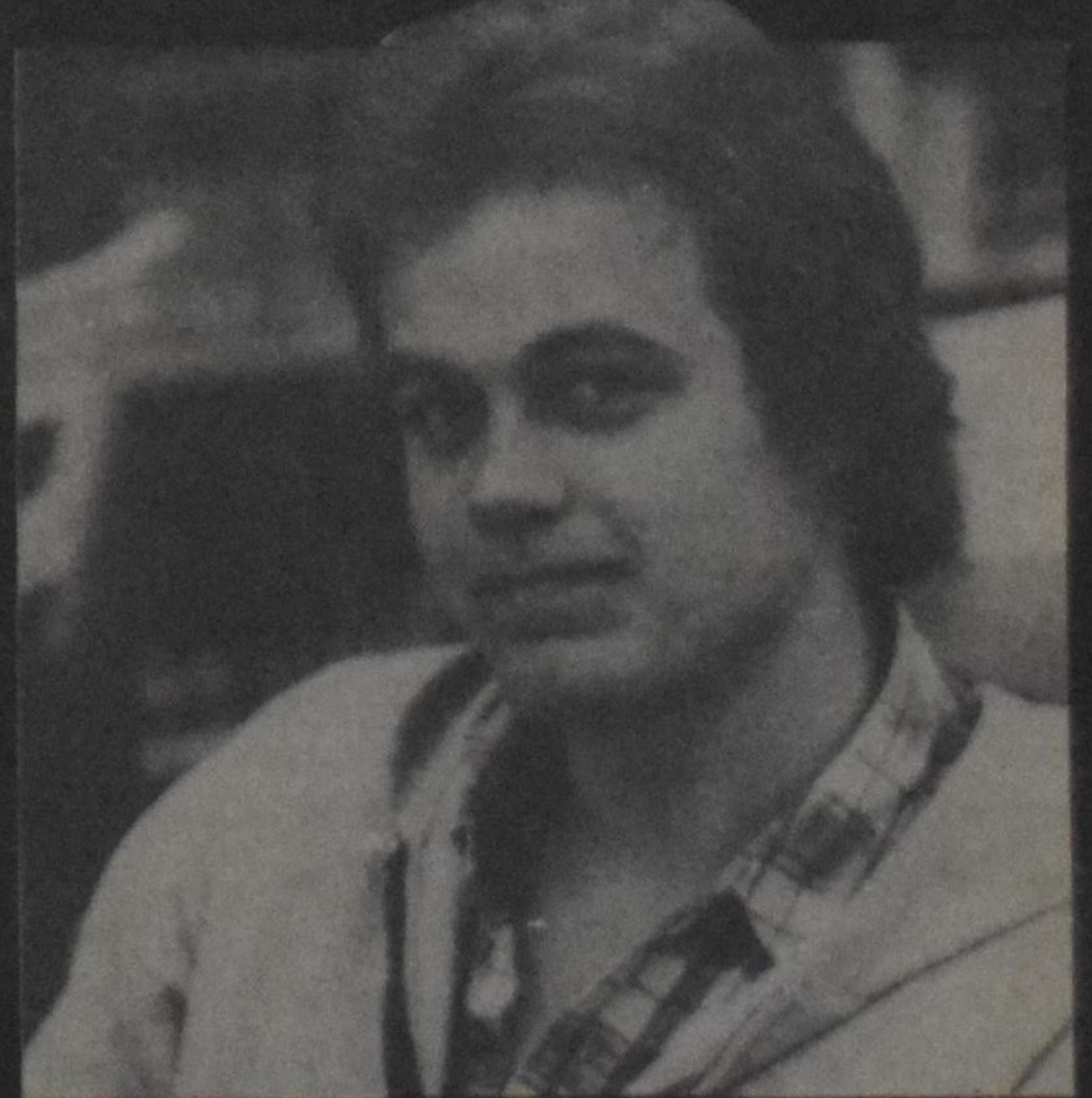
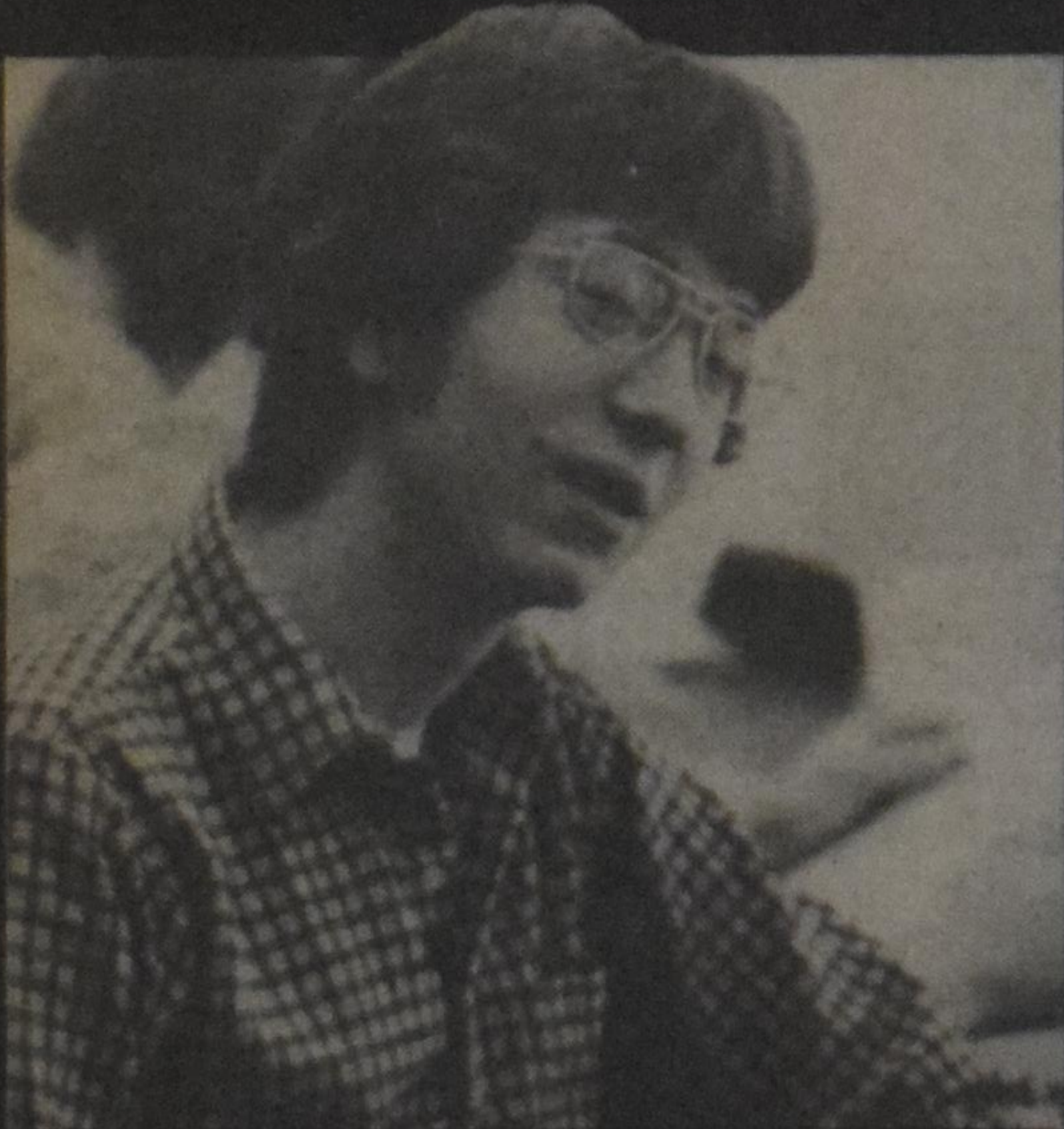
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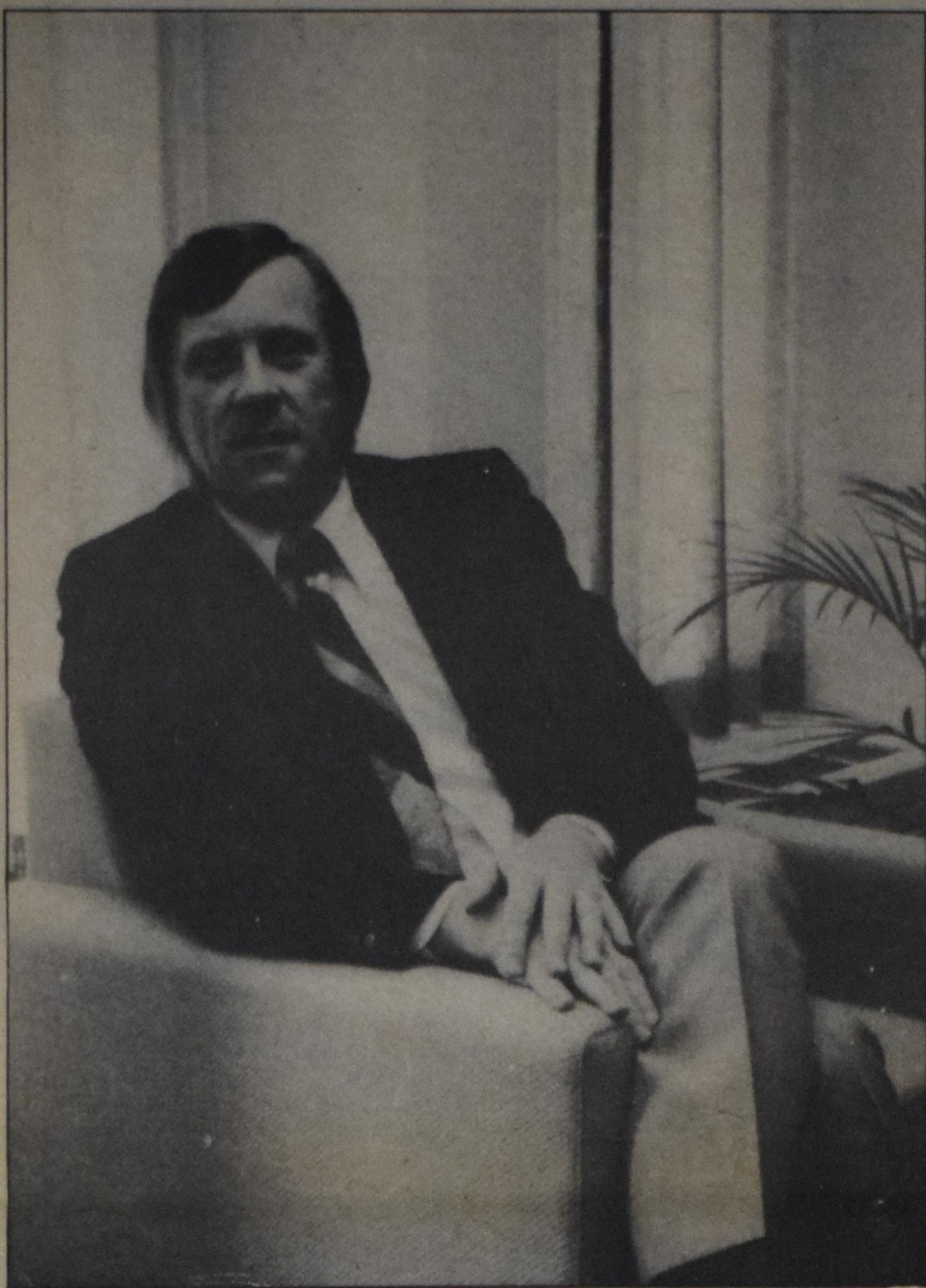
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# the king's college







Dr. Sidney DeWaal



# The Edge of Tomorrow

Young college that we are, we can't boast of great historical achievements. After two years, we can't even say how important that opening date in 1979 was. "Time will tell," or "Let our history be the judge," are the usual replies when we wonder out loud, "Is all the effort worthy of the kingdom?"

Our lack of history, our being here now, puts us very much in touch with today. And today is the edge of tomorrow. John Timmerman's *Promises to Keep*, after one hundred years of Calvin College and Seminary, shows that time indeed tells and that history judges. The Free University's *Wetenschap en Rekenschap*, an account of one hundred years of Christian scientific endeavour, also demonstrates the value of learning from the past. But King's can't claim that luxury yet. King's is today, at the edge of tomorrow.

At the edge of tomorrow we are moving into larger facilities to enhance the study and fellowship opportunities of the College community. Our short history suggests that excellent facilities are a basic contributor to high calibre

university studies.

At the edge of tomorrow the College deems it a privilege and challenge to be a catalyst for and participant in negotiations with government and secular universities that will enable King's to offer degree programs. The progress made toward that reality is simply remarkable! But historical insights into the uniqueness of Christian higher education had to be clearly translated into language that is convincing to the secular mind of today.

At the edge of tomorrow the faculty and Senate must grapple with what a Christian liberal arts education is. How shall we design this kind of university-level training so that it will realize leadership formation in what Alvin Toffler calls the Third Wave Civilization? How can we get back to enabling people to understand the large, basic issues of life? How can they learn again to deal with the large questions behind the daily small problems that seem big because there are so many of them? Of course, we can learn from our one-hundred-year-old sisters who stood at their edges of

tomorrow many times.

At the edge of tomorrow The King's College somehow must demonstrate that personal piety and Christian scholarship need to be meshed if there is going to be wonderment in lecture hall and research laboratory. Again and again history has shown us the danger of either extreme: a world-forsaking pietism or a God-forsaking rationalism.

At the edge of tomorrow King's must encourage its faculty and students not to give in to the temptation to separate their faith from their academic work. The supporting community must understand that the integration of faith and learning results not only in a more Christian understanding and reality, but also may force the scholar to re-examine the formulation of principles and interpretations. In this cynical age when all standards are up for grabs, the Christian community may be tempted to revive a conservative climate in which Christian scholarship will wither on the vine. When the obedient efforts of Christian scholars are under suspicion, they may well prefer to keep quiet, opt for a

statement of personal piety, and allow their work to disintegrate to the level of secular scholarship. History has shown that the Christian community, particularly the organized church, is capable of inhibiting the manifestation of God's marvellous deeds in the world through the surprising investigations of learned kingdom servants.

At the edge of tomorrow King's enjoys the growing support of thousands who in spite of overwhelmingly secular times remain convinced that a university college of the King's kind is worth the effort.

I don't know how much history The King's College will be allowed to make. Really, that's not all that important either as long as we hear God's call at the edge of tomorrow. I do know that one day The King's College in Edmonton will be closed because the King's university of the new earth has begun its eternal convocation.

Sidney DeWaal  
President



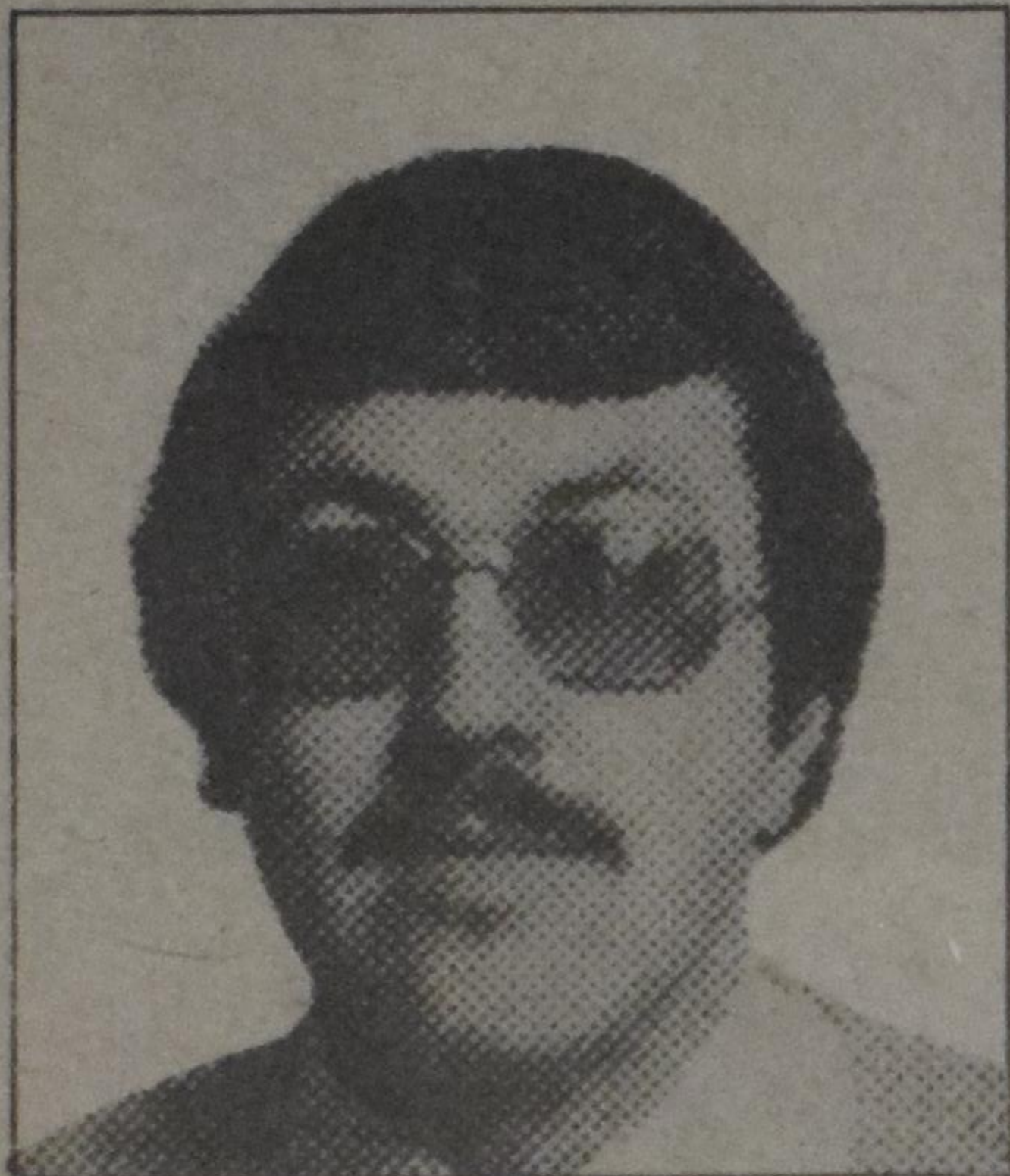
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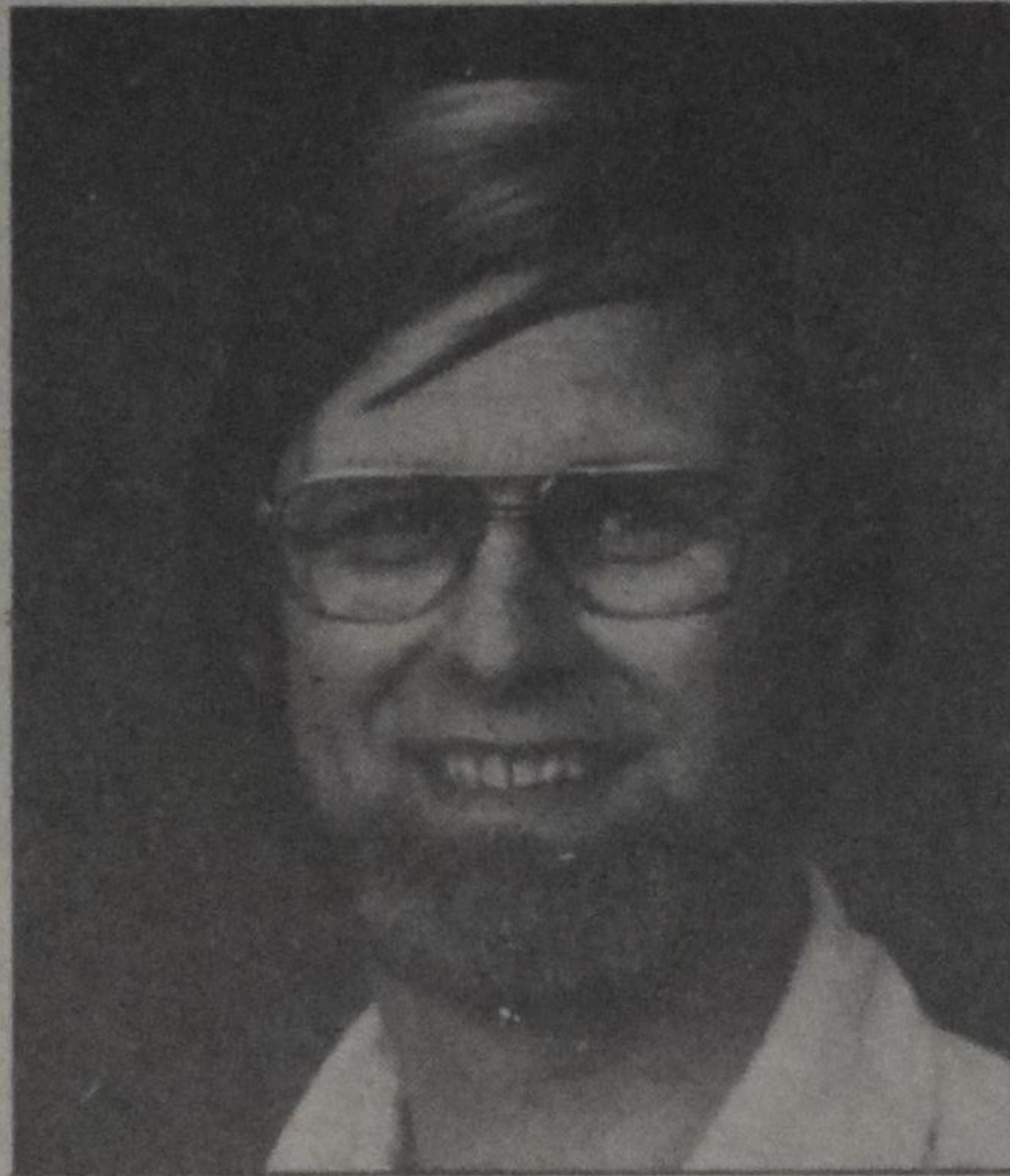
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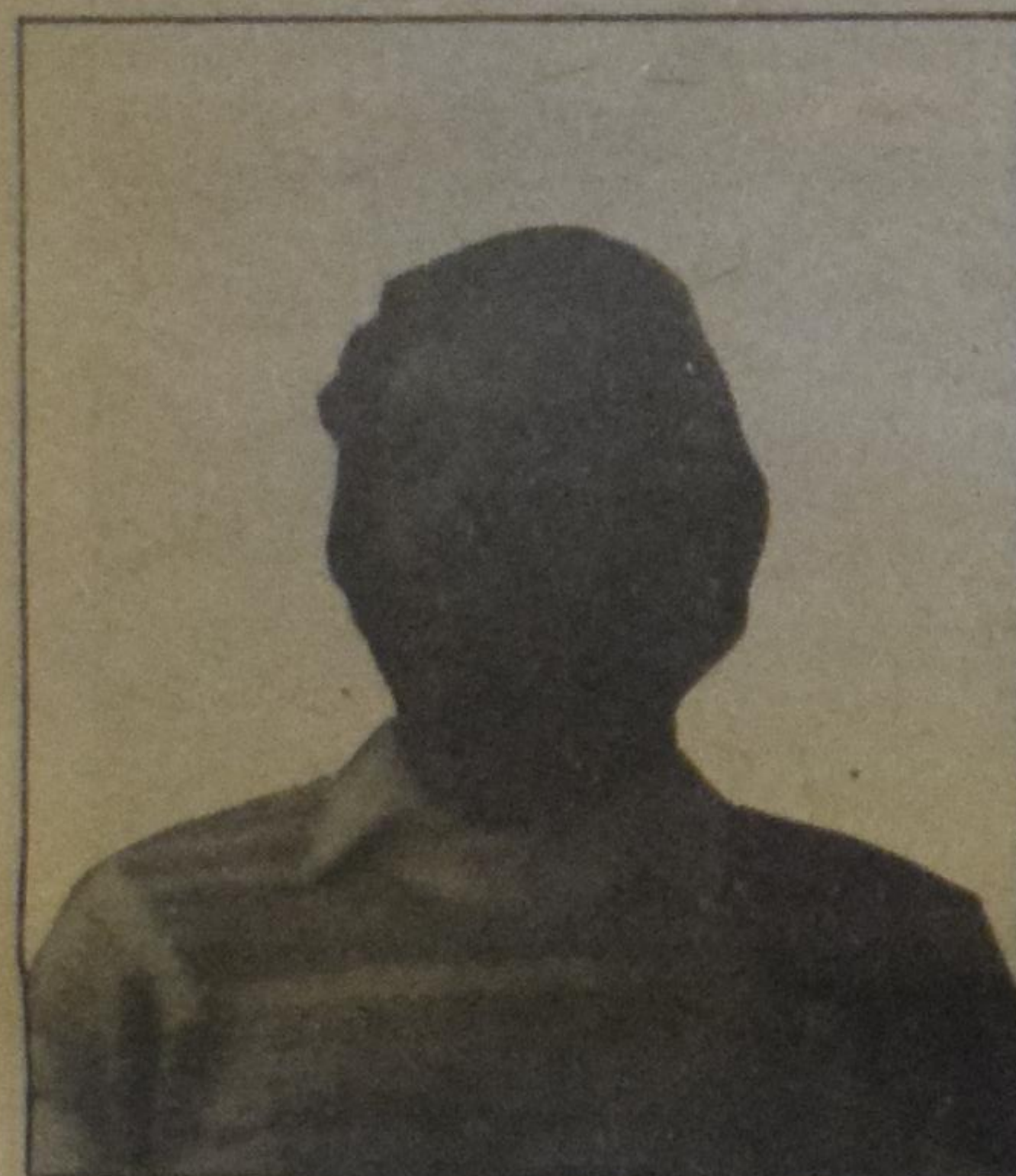
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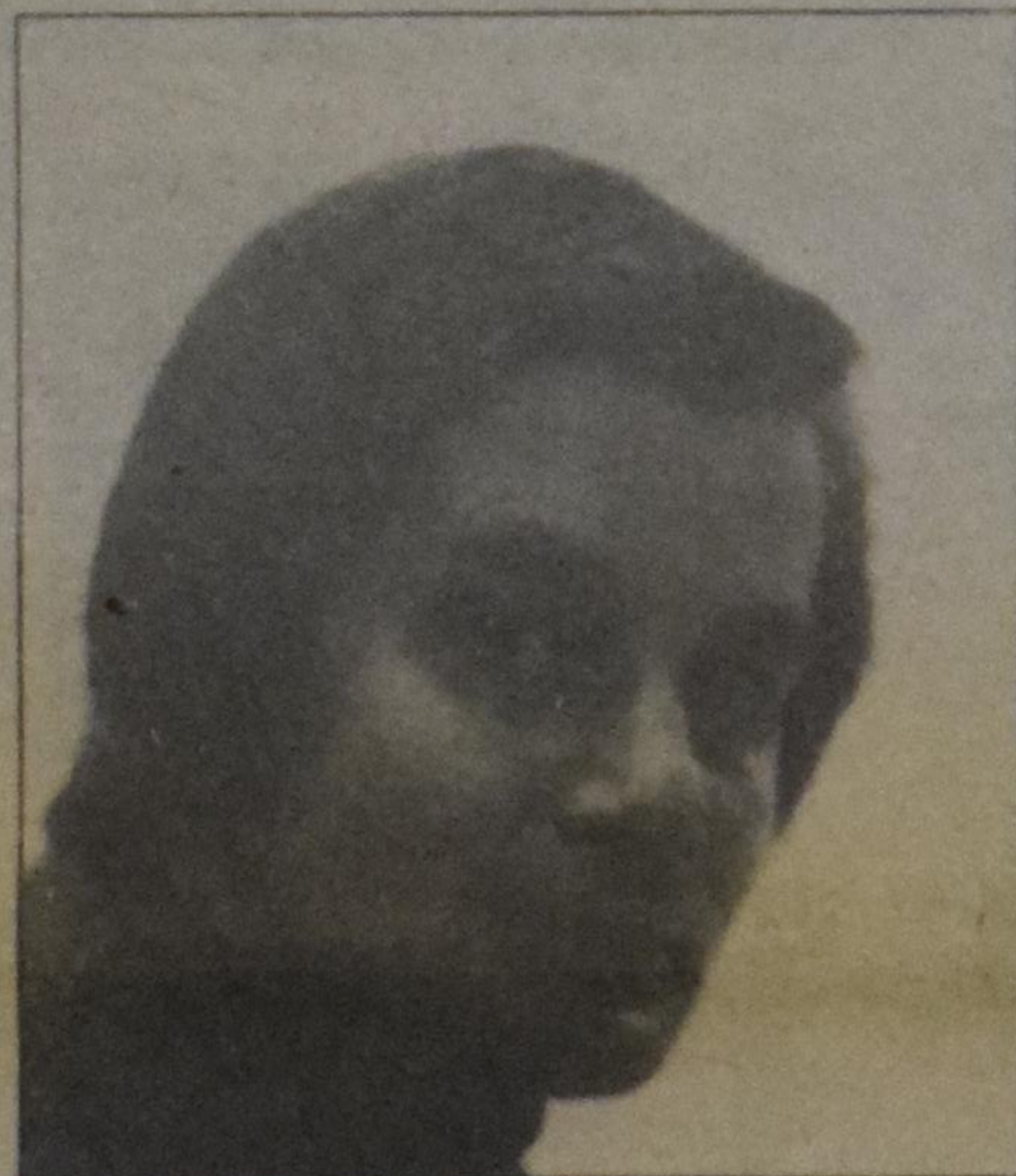
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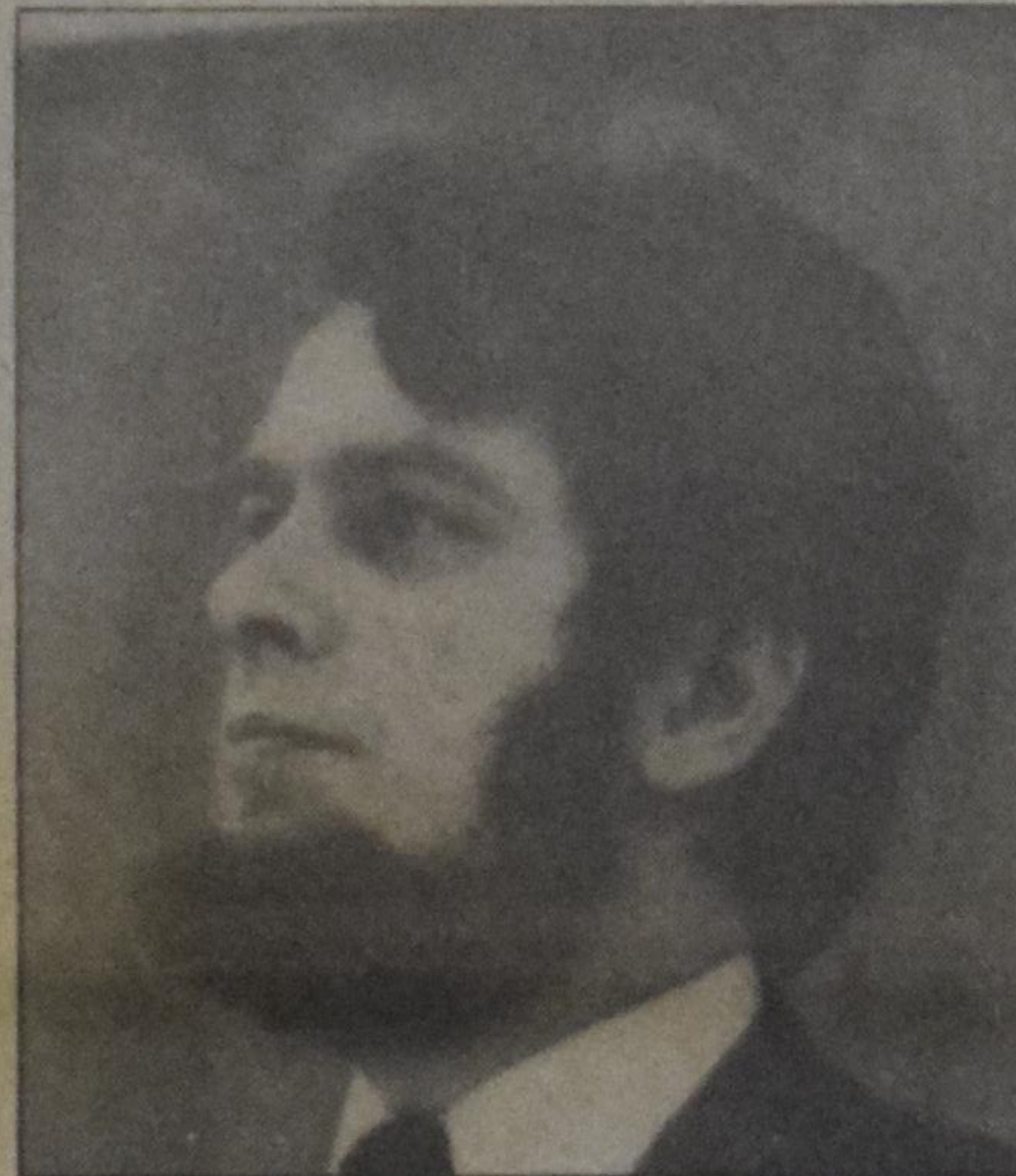
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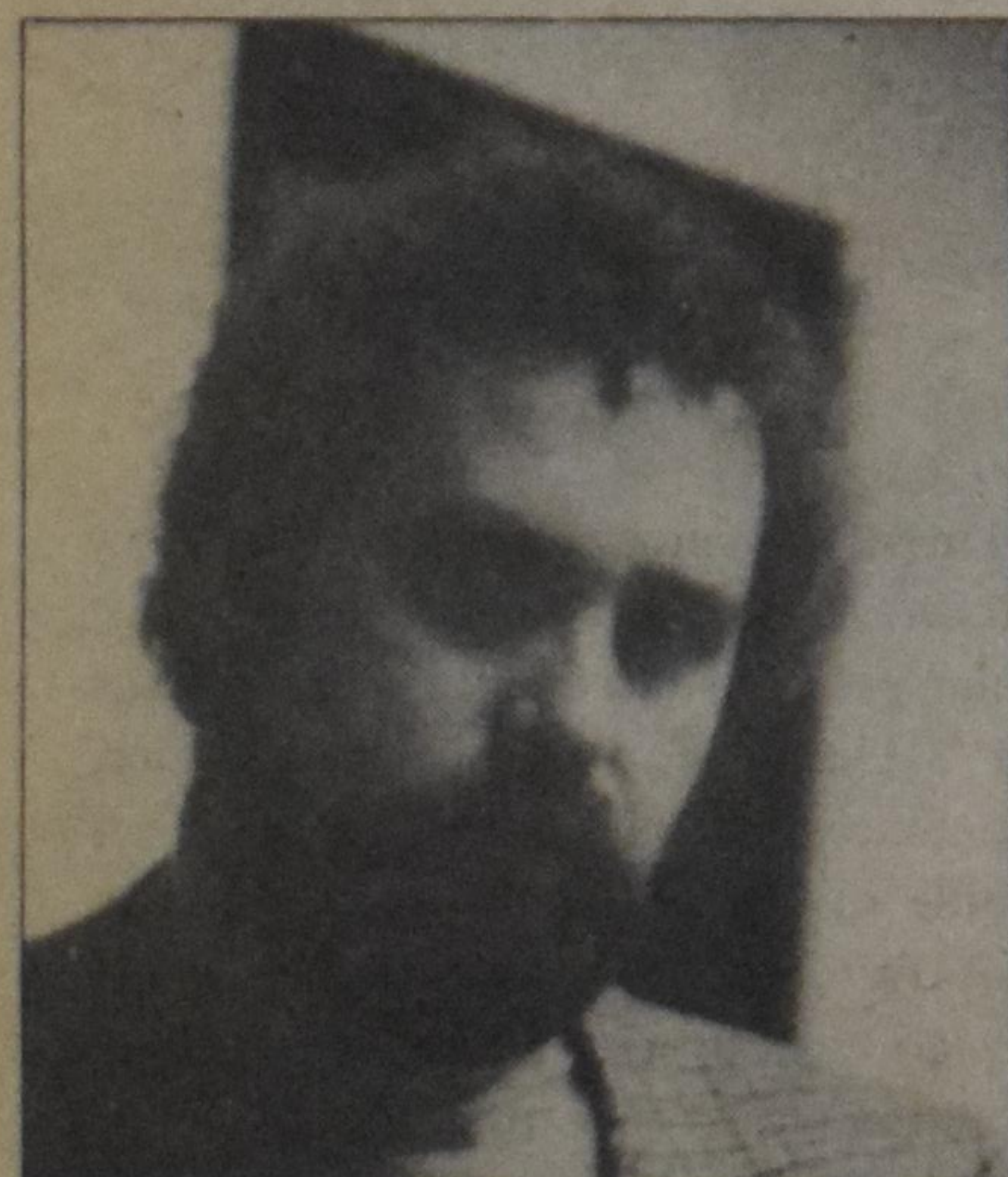
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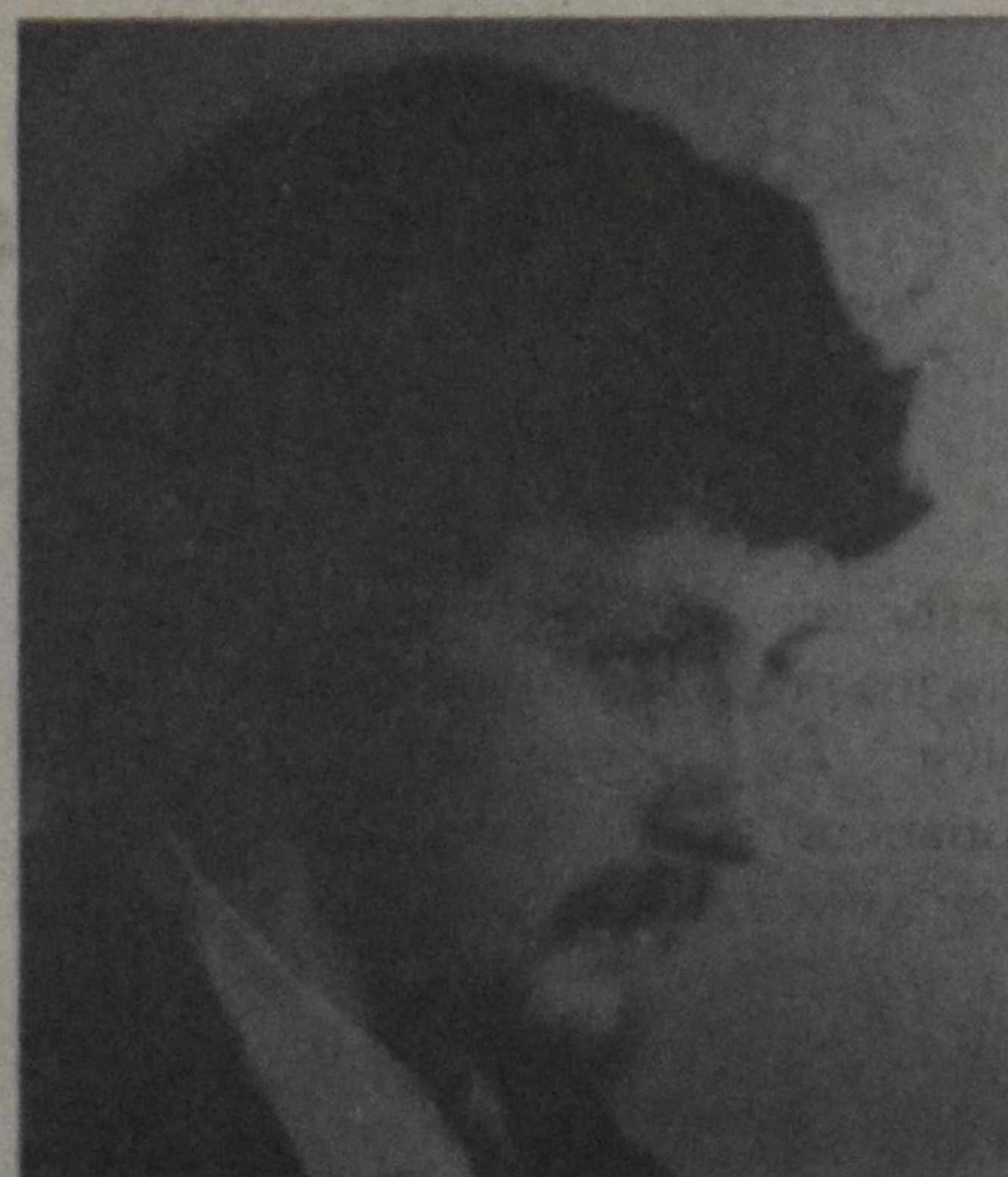
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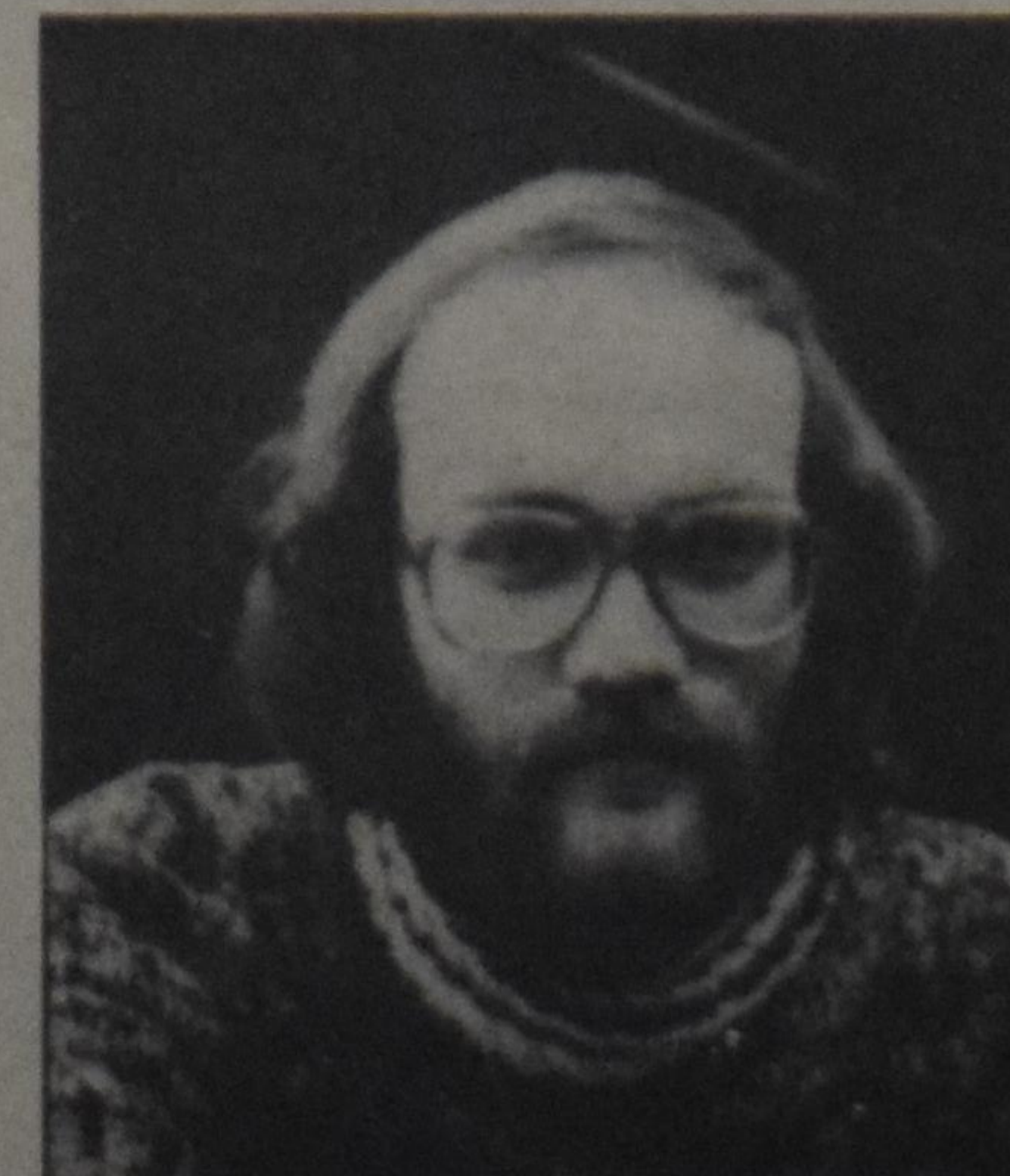
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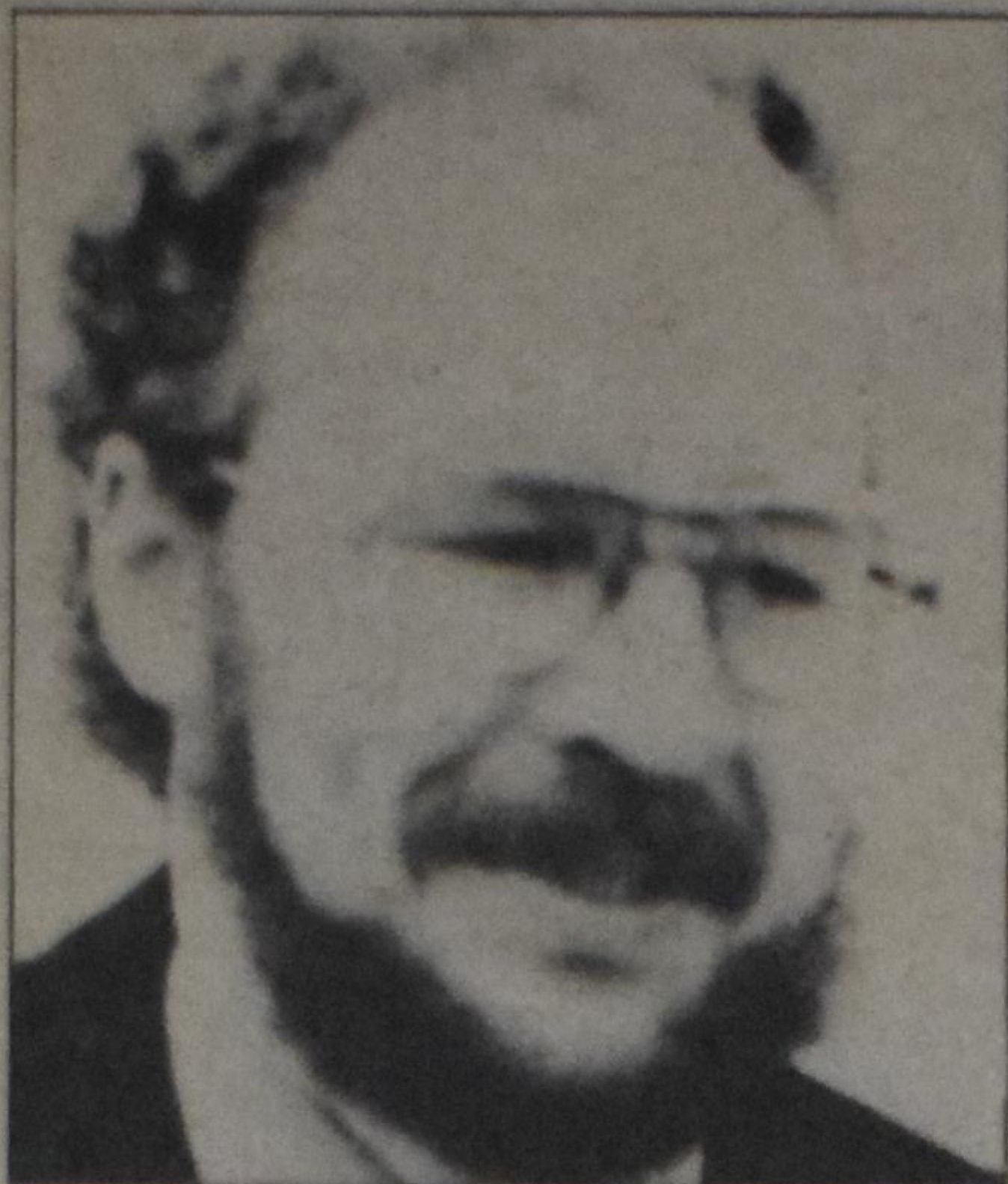
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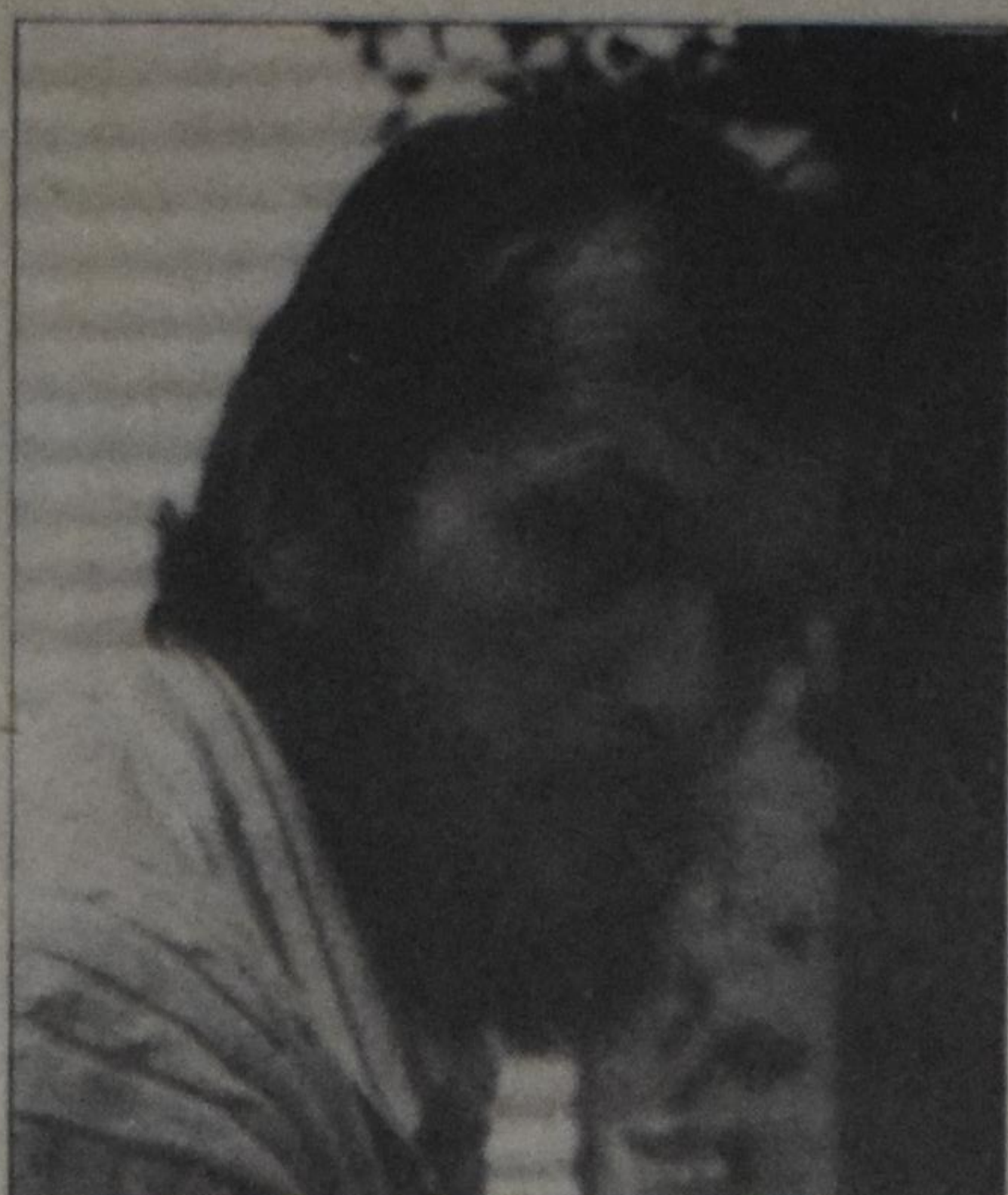
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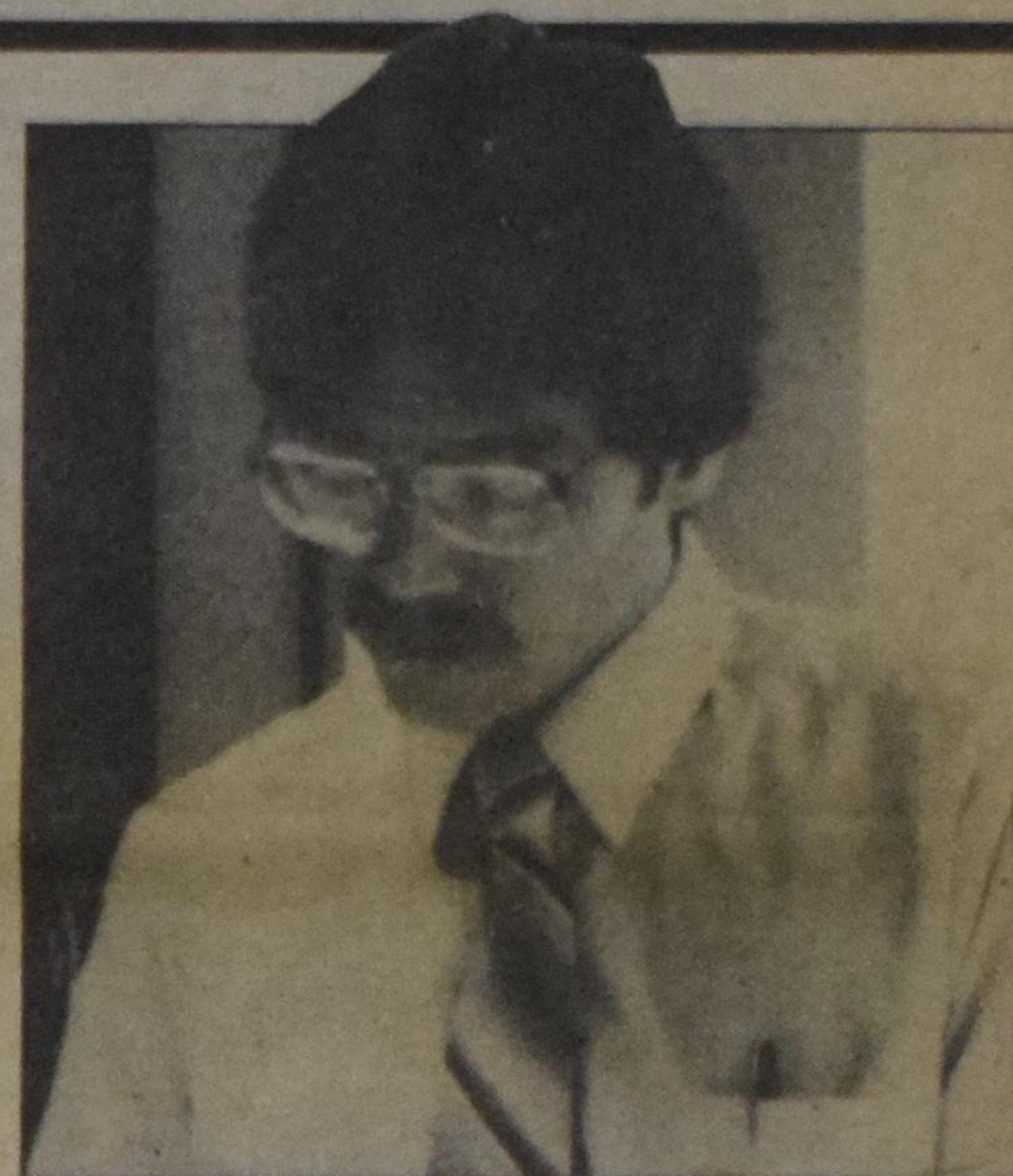
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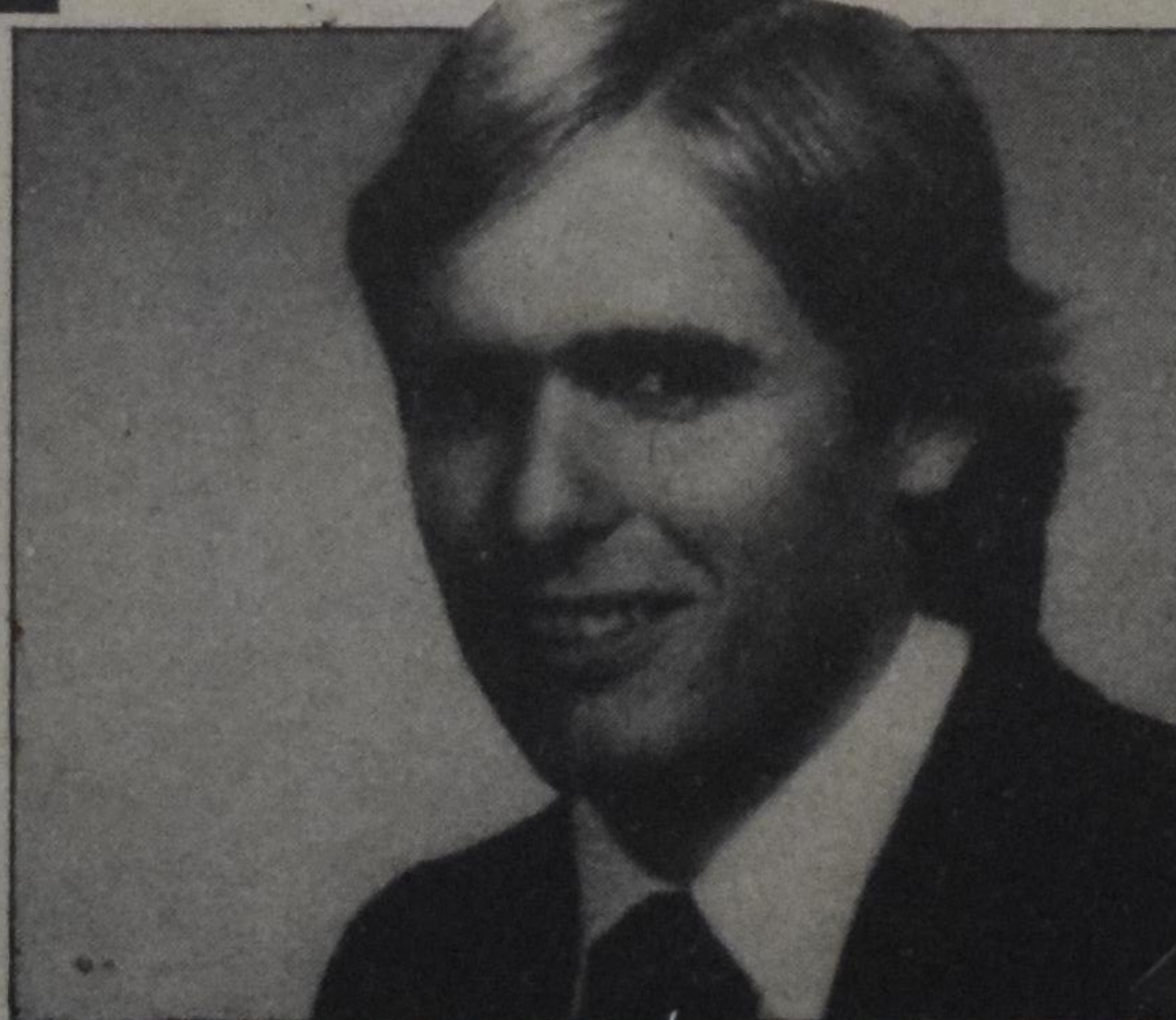
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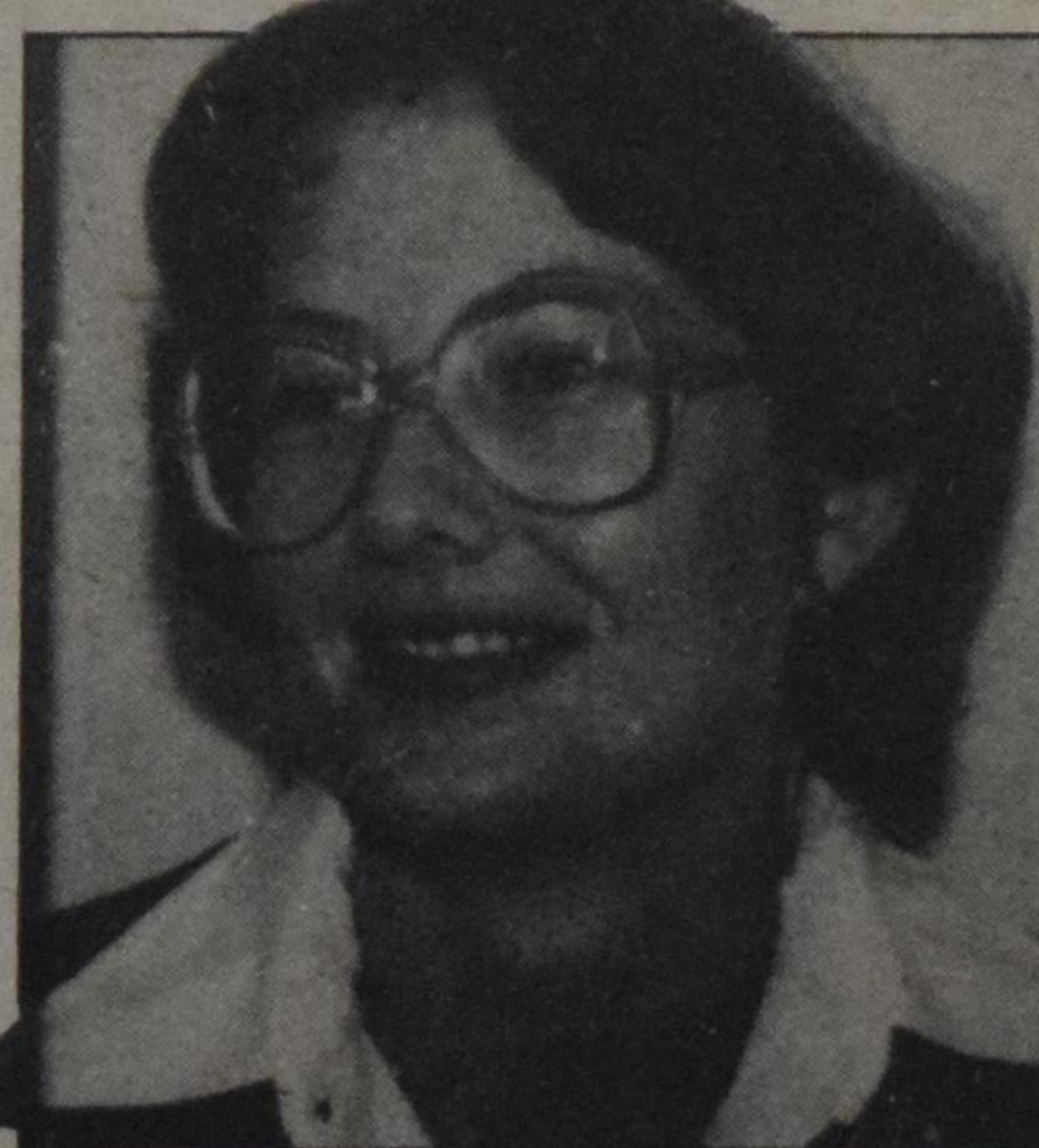
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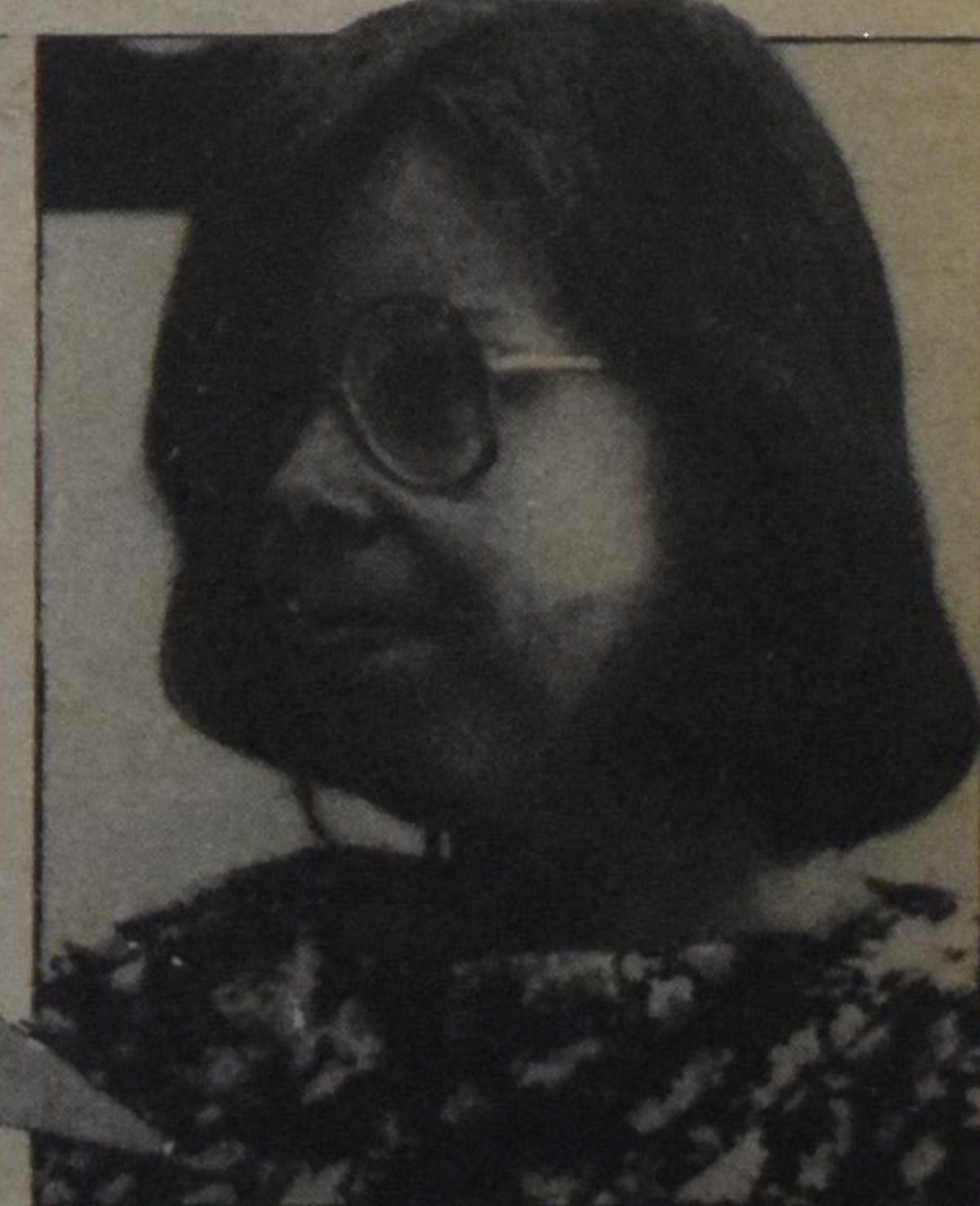
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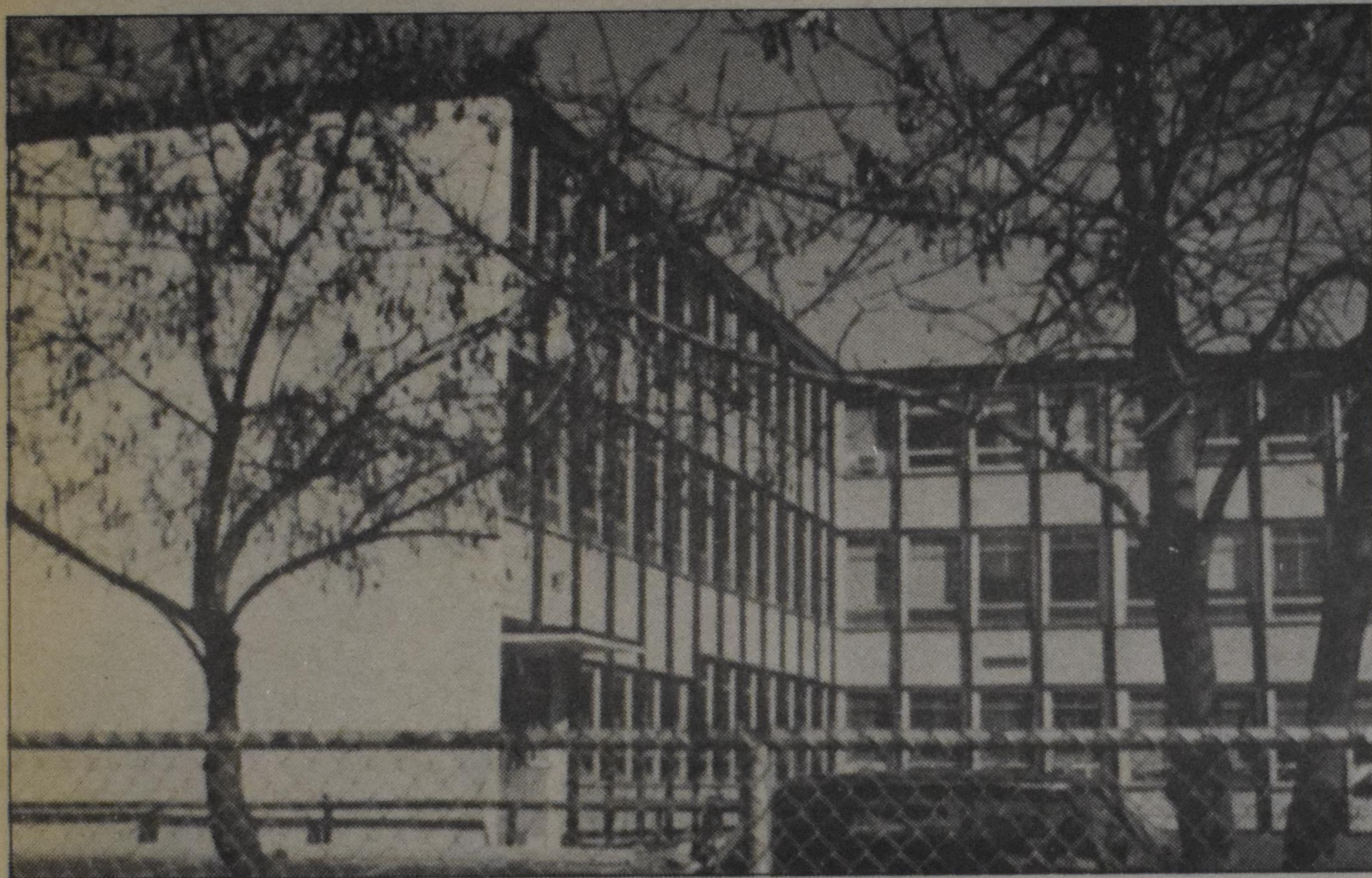
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# King's Moves into New Campus



The King's College moved its library and offices into its new city campus in the latter part of July. With a library weighing over thirty tons, the task was not an easy one. Over 36,000 volumes were lifted onto and then off of trucks to be sorted back onto library shelves.

All administration offices and some of the faculty offices are now in place as well. By September the entire College will be settled in time for the in-coming students.

Renovation costs were kept to a minimum but a significant amount of work was required to make the buildings fully usable. About \$2,000 was raised at the College's first Bazaar/Auction in June. Supporters from the Edmonton and Medicine Hat areas contributed their time, talents and goods to get the Renovation Fund started. Approximately \$125,000 is still needed, however, to cover all the College's renovation expenses.

## Moving a Library

by Margaret Donnelly



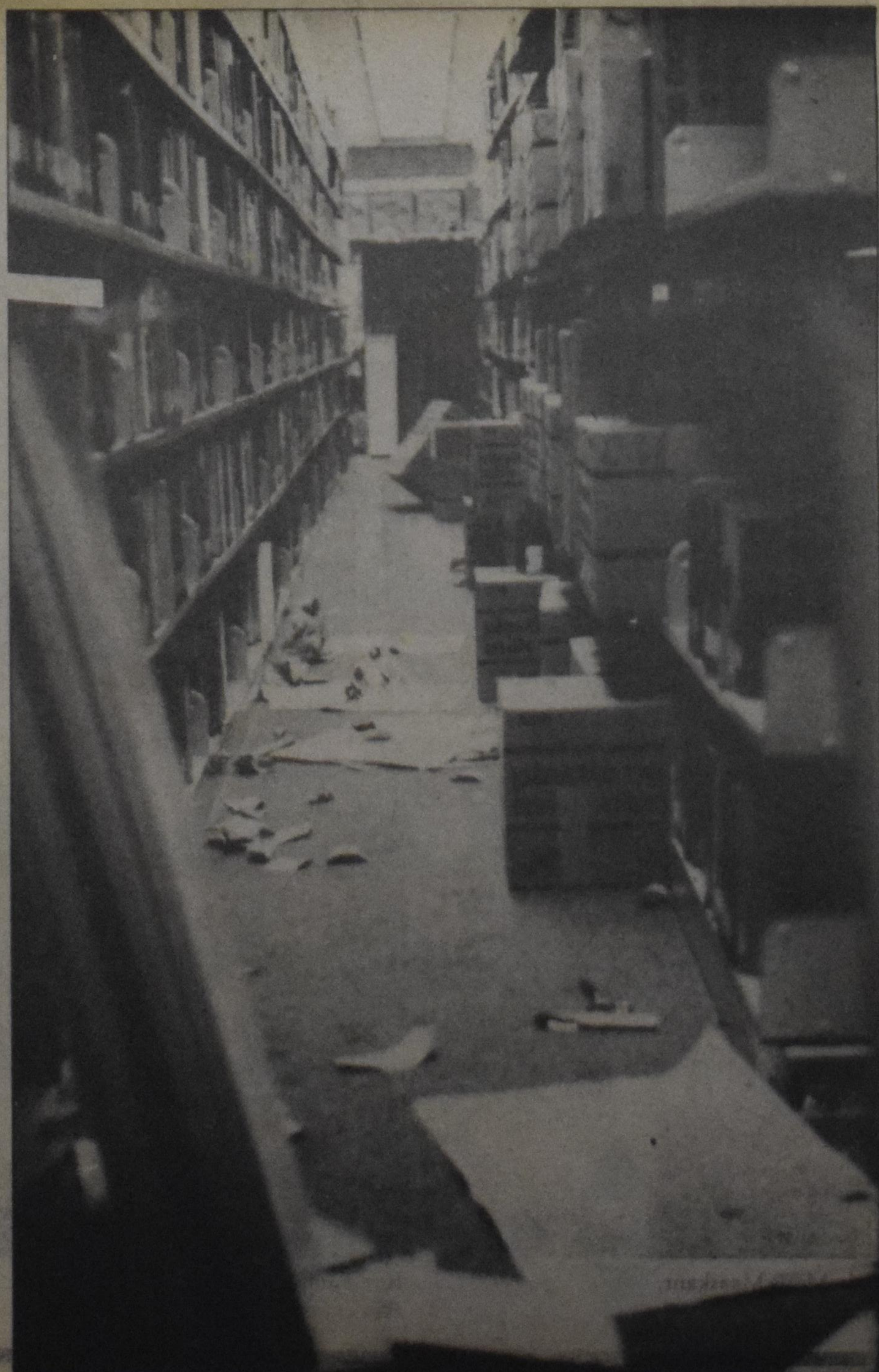
Margaret Donnelly

Can you imagine moving 34 tons of books? This is the task we faced this summer. Not only were these books moved but they arrived at the proper spot on the proper shelf at the other end. This meant the books had to be carefully packed and each box marked. As well, the shelving, tables, chairs, and study carrels were boxed. In the new building we have more space, but careful planning was necessary to make the best possible use of this space. Plans were drawn and redrawn. At the last minute these plans were often changed due to unforeseen circumstances.

We still remember moving the library the first time. Working late into the night: carrying boxes, sorting books, banging shelves together. Waking up with sore muscles every morning. But we were very fortunate to have the help and co-operation of faculty, staff, students and community members.

This second move required a lot of hard work and sore muscles as well. But our community again lent us their time and effort. For this we are grateful.

When the students arrive in September, and we have space for books and studying, our efforts will be rewarded.



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# Students Living on Their Own?



Gerry Ebbers

by Gerry Ebbers

To have or not to have dormitories at a college seems to be a central issue for many people. Frequently we are asked by students or parents if we have dormitories. The answer is easy; we don't. But the reason we can give that answer is very important. It is based on the view that the College has of the student, and, indeed, the view that the College has of itself.

Early in the development of the college, the "founding fathers" realized that forethought and planning were required to prepare for the student element of the College. Therefore, along with committees on academic, business, and public affairs, the Board set up the Student Affairs Committee. This committee laid the foundation for the College's view of the student and for subsequent policy decisions on matters like dormitories.

King's has always wanted to be "where the action is," "at the heart of things." That is why the College located in the centre of a large city near the university, near the centre of government, near business and theatres, and, yes, even near the sordid side of life. King's wants its students exposed to all these areas of life. More than that, it wants its students to get involved with the world around them: with government, business, social services; not after they graduate, but *while they are studying*. And this is not just an extension of a classroom experience, but part and parcel of their living. For students this means living in the city in apartments and basement suites. Catching the bus. Buying the groceries. Doing the laundry. Dealing with landlords. Cooking, baking, cleaning.

Have decisions made years ago been good ones? After the experience of two years of students living on their own, we firmly believe they have. Let me tell you about it.

As you may know, all of our students are responsible for finding and maintaining their own housing. Returning students are completely on their own; new students can get help from the College if they have no connections in the city and are thus unable to find their own housing. Some students room and board with local Christian families. (Usually just the first year, then they want to get out on their own.) Many students share an apartment or basement suite. Some even rent a whole house.

How do they manage on their own? Superbly! I get a lot of invitations for coffee, even for dinner. Some of our students, I've found, are excellent cooks. I had the best *boerenkool* at . . . Well, I'd rather not say; they'd be swamped for invitations. I imagine those of you who are mothers of teenagers would not be surprised about how messy an apartment can get in a week. You would probably be surprised, however, at the cleaning it gets on the weekend and how nice it looks on Sunday. I'm constantly surprised at how "homey" the students make their places. Their places are not elaborate or expensively furnished but they are truly gezellig.

Paying utility bills is another new and important experience for the students.



When gas bills jumped 20% the whole College talked about it. The effects of inflation were real, not just abstractions in an economics class.

But what about students' social life? Isn't it hard for them to see each other when they live all across the city? Perhaps it is, but the students say they have plenty of social life. They see each other during the day. Weekday evenings are usually spent in study. And when they get together on the weekends, they plan ahead of time just like they did in high school. Since social interaction is an important aspect of a college experience we take steps to promote interaction among the students. Potluck suppers, intramurals, club activities are some examples. At the same time it must be said the College does not think it is *responsible* for the students' social life. That responsibility belongs to the students themselves. It is also important that students do not lose contact with their peers who are going to university, community college, technical school or those who are working. Living in the community, going to young peoples in local churches and planning activities together insures the contact.

The question is sometimes asked, "With the students living on their own, what kind of supervision of them is there by the College?" Again the answer is easy — there is no supervision — but can only be understood in relation to the College's view of itself, the student, and the Christian community. The College does not act "in loco parentis," in the place of parents. Students' lifestyle is the responsibility of the Christian community and of each students' parents. Should discipline be required, that would also be the responsibility of the Christian community, the church, and parents. The College as part

of the community obviously cares about its students and how they live. There are counselling services available for those who request it. And as brothers and sisters in Christ, individuals at the College will call each other to account. A staff member out of Christian concern may speak with a student. At the same time, a student may speak with a staff member and call him to task. Together we build up each other in the Lord and uphold the witness of the entire Christian community.

When parents see their children leave for college, it is with both pride and apprehension. They worry whether or not they have brought their children up to walk in the way of the Lord. When the children are at home, parents can still influence them. What can they do when their children are away from home? They can *trust*. And they can trust simply because they *have* brought their children up to live a life of obedience. That doesn't mean students won't make mistakes, won't fail. They do. We all do. And the College maintains the kind of contact with students to warn them of the consequences of decisions or actions in order to prevent a fall *and* to help them up when they do fall.

When I'm "on the road" for the College, I get to meet a lot of parents of King's students. They all ask, "How's my son, my daughter doing?" By this they mean: How are they doing in their studies? How are they managing on their own? But even more, How about their commitment to the Lord, is it evident? Yes it is. It is evident in their church and chapel attendance. It is evident in their lifestyle. It is evident in their desire to get involved helping others at the College and in the city and thereby *live* the way of the Lord.

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# Educational Philosophy of The King's College

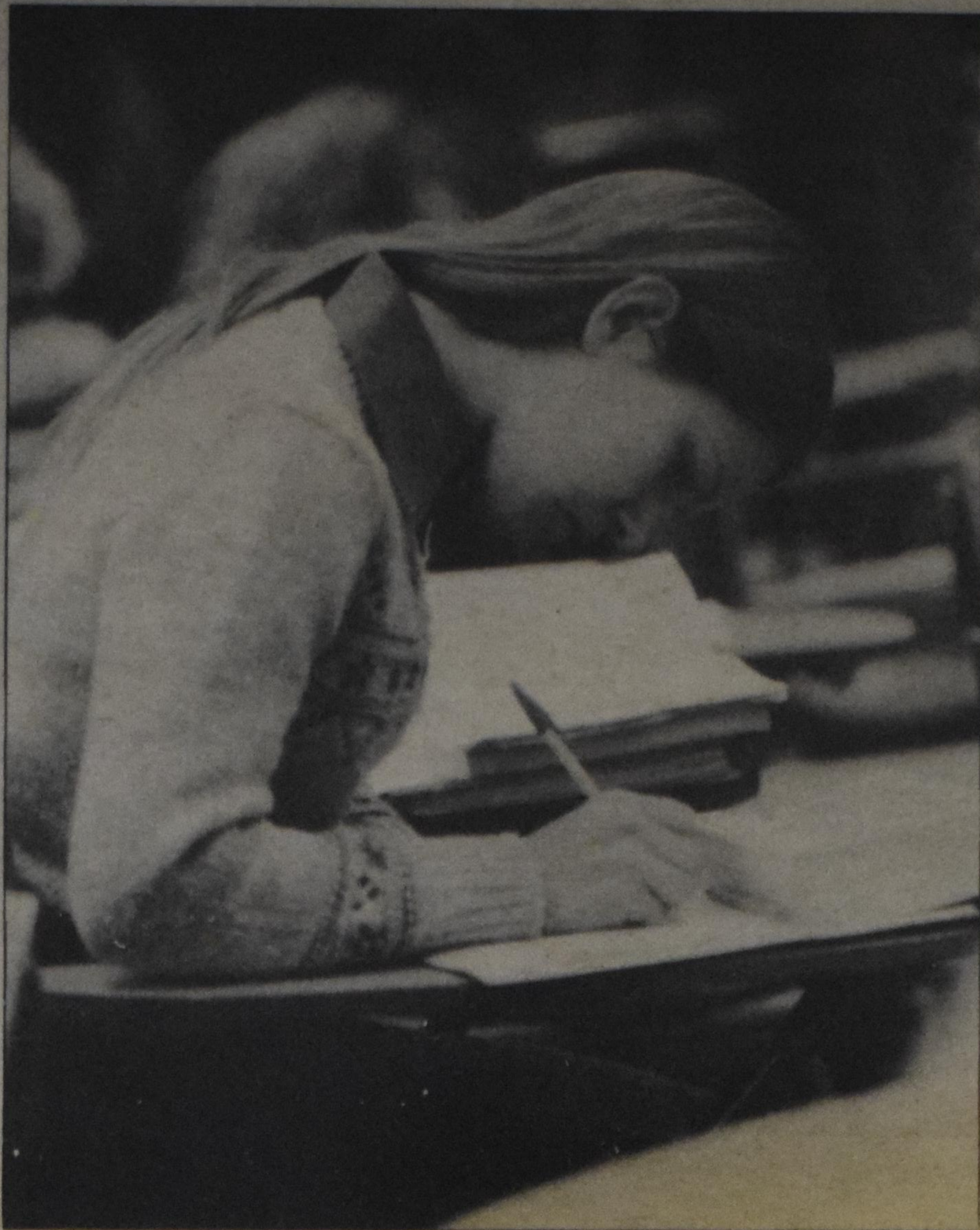
The educational philosophy of The King's College is rooted in the historic Christian faith and seeks to work out concretely what the Christian faith means for a liberal arts education.

### Statement of Principles

We believe that all teaching and learning occurs within contexts of fundamental views of life and society. The context for education at The King's College is a specifically Christian world-and-life view, that is, a view that is informed by the Bible, the authoritative Word of God as confessed by the Early Church in the creeds of the Protestant Reformation.

From the Bible we derive the following principles which provide the framework for education at The King's College:

1. **Creation:** that humanity and the entire world find their origin, meaning, and purpose in God the Creator and Jesus Christ the Redeemer.
2. **Sin:** that humanity, by its original disobedience, broke its relationship with God and caused God's curse on creation.
3. **Redemption:** that Christ, the Word incarnate, is the Redeemer who restores the relationship between God and His creation and who renews life through the Holy Spirit.
4. **Human Life:** that all of life, including teaching and learning, is service either to the God of the Scriptures or to a god of human invention.
5. **Teaching and Learning:** that teaching and learning must proceed in the light of God's written Word and in accordance with His creation order.
6. **Teachers and Students:** that teachers and students, as image bearers of God, are, in mutual respect, to fulfill their calling to develop the earth and to serve God and their neighbour in education.



## Student Applications Still Coming in

For many college bound students, the decision as to which college or university to attend is a hard one to make. It's also a decision which can be postponed until the last possible minute. The King's College is still receiving applications and supporting material for the 1981-1982 fall term. Although the time to apply is late, it is still possible for students to be admitted to The King's College for this coming year. Students may also apply at this time for the Winter/Spring term beginning in January, 1982.

This year's applicants, if successful in their bid to attend The King's College, will enjoy facilities five times larger than last year. Included in the new campus are enough gymnastic, study, and social facilities to meet the needs of each and every student.

Presently, the College has received and accepted applications from The Netherlands, Hong Kong, and the following Canadian provinces: Quebec, Ontario, Manitoba, Saskatchewan, Alberta, and British Columbia.

Anyone wishing to make application for the fall session of 1981 may make a collect call to: Mr. Gerry Ebberts at The King's College (403) 428-0727.

## Extension Course's Enrolment Reaches New High

by Nick Vegt\*

During March and April, 1981, The King's College offered a six-week extension course in the B.C. Lower Mainland entitled "Human Life in a Scientific World," with Drs. S. DeWaal, M.E.

Botha, H. Cook, and R.R. Savage as speakers. Each lecture was attended by between 50 and 100 enthusiastic registrants. The topics touched on a great number of issues and how they affect our daily lives, for example, in art, in

psychology, and in technology. We were deeply impressed not only with the teaching talent, but also with the strong Christian perspective evident in the speakers. Their lectures represented an invitation to explore, and not condemn, ourselves in the freedom that Christ has given us.

\*Nick Vegt was a registrant in the extension course and works for Burnaby Lake Greenhouses in Burnaby, B.C.

The King's College extension courses, now almost a tradition, were offered in communities throughout western Canada this past semester. "Human Life in a Scientific World" was also offered to about 60 people in Lacombe, Alberta. "Christian Perspectives in Our Contemporary Society" was offered to 50 people in Neerlandia, Alberta. In Edmonton, about 20 people attended a series involving Canadian literature entitled, "Literature in Search of a Tradition."

This fall, the College will again offer extension lectures to communities throughout western Canada. Anyone interested in organizing a lecture series should contact Gene Vanden Bosch at the College for details.

## Other Summer Developments

The 1981 Synod of the Christian Reformed Church approved the addition of The King's College to the list of agencies recommended by Synod for financial support by all the churches in the Christian Reformed Church denomination.

## Join Us

You are invited to become a member of The King's College. Your participation is urgently needed and will be a vital part of the work for Christ in Reformed higher education. The two criteria for membership are agreement with the education principles of the College (given previously) and regular financial support of the College. An average of \$120 a year is needed from each member in order for King's to make up the difference between student tuition payments and the College's annual budget. Some of you can give more. Some of you must give less. Whatever the amount, your participation is important. Please give this matter your thoughtful and prayerful consideration. Thank you for your support.

..... Yes, I am in agreement with the educational principles of The King's College, and intend to support the College on a regular basis. Consider me a member of The King's College.

..... I'd rather not become a member of The King's College. However, please accept my donation in support of the College.

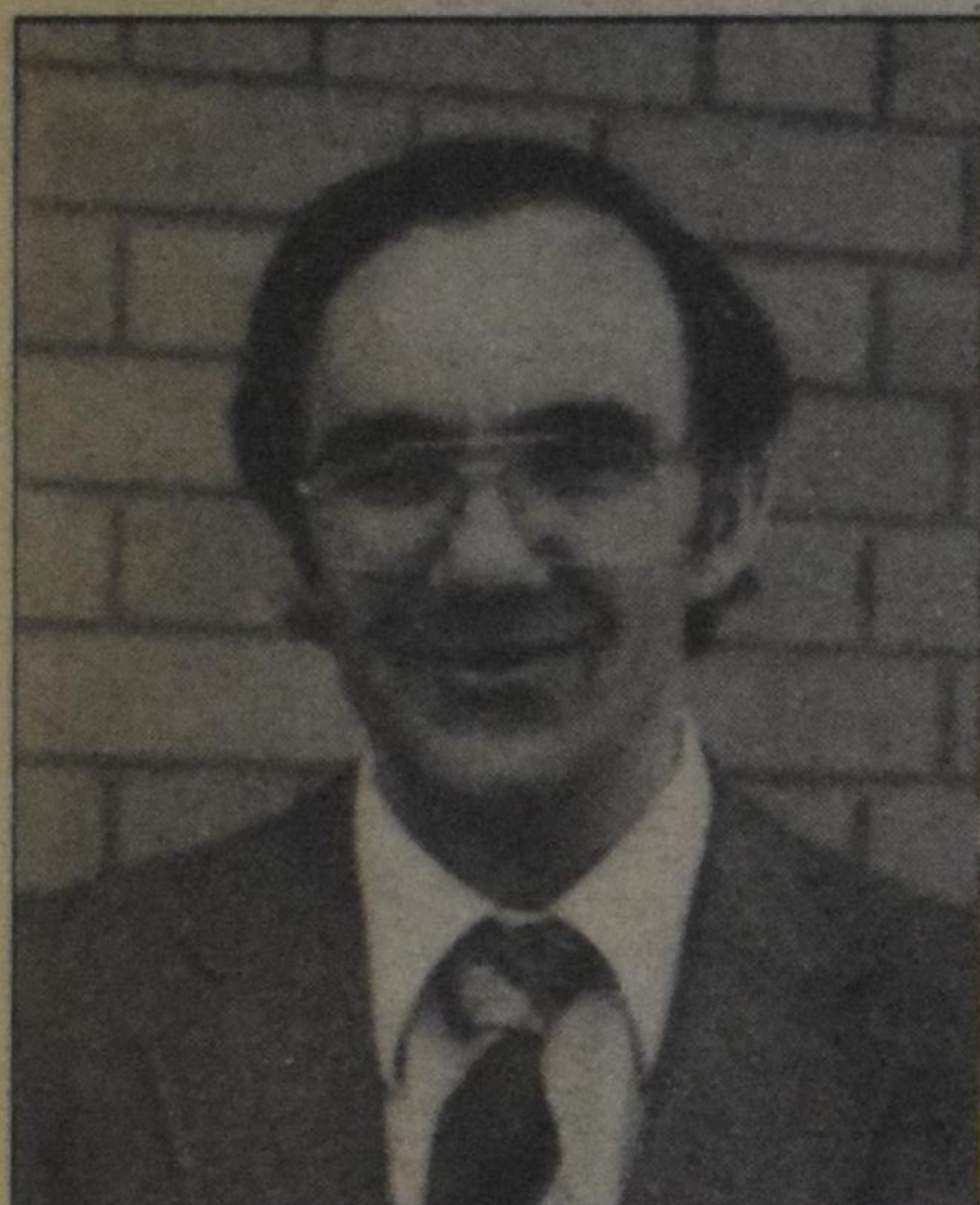
Enclosed please find a cheque or post-dated cheques for the amount of: \$.....  
(suggested: 12 post-dated cheques for \$10 each. Full-time students: \$5/year.)  
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# Music



Dr. J.J.K. Kloppers



by Dr. J.J.K. Kloppers

The music program at King's has expanded rapidly since the opening of the College. The initial offering of some liberal arts music options such as Music Appreciation and Keyboard Instruction was complemented last fall with a number of Bachelor of Music courses. This made it possible to offer the first two years of a Bachelor of Music program as well as a two-year church music diploma. Added were Music History (4 semesters), Harmony and Aural Skills (including Keyboard Harmony, 4 semesters), Choral Conducting (2 years), Organ, Piano and Voice (the latter three as non-credit courses or as first/second practical subjects). The music staff was increased to 7 (6 part-time) teachers: Joachim Segger (Piano), Marnie Segger (Piano), Merla Aikman (Voice), Melvin Unger (Choral Conducting, TKC Choir), Karl-Heinrich Rose (Harmony), Elizabeth Smolec (Aural Skills) and Jacobus Kloppers (Organ, Music History, and Music Appreciation). Music Appreciation was extended over the full year. The student response to the new offerings was very positive, and the enrolment exceeded expectations (e.g., 8 in Harmony and Aural Skills, 10 in Choral Conducting, 15 in Organ). The students fared very well in their practical exams, conducted by a jury which included teachers from the local university. One of the part-time organ students, Monica Rist, won a scholarship in an open competition from the Johann Strauss Foundation for further study in Vienna in 1981-82.

Students received regular opportunity to perform in weekly repertoire classes. They performed well in public concerts (e.g. TKC student recital in April and a student recital of the Royal Canadian College of Organists this year). Because of the space limitations at the College building in 1980-81, music instruction was given at First Baptist Church next door or

at studios at home (e.g. piano). The spacious facilities at the new campus and the addition of another practice piano in the fall will alleviate this problem. At the beginning of the new school year, Jeremy Spurgeon, new organist and choir member at All Saints Cathedral, will join the music staff (Organ and Organ Extemporization); Marnie Segger will also assist in Organ.

The College Choir which had a small but solid start with Jim Long in 1979-80, expanded rapidly under the direction of Melvin Unger in 1980-81. Greater cohesiveness and an expanded repertoire were developed and much enthusiasm generated, culminating in a successful tour of southern Alberta in March, 1981.

The music staff also participated in the musical life of Edmonton (concerts, CBC broadcasts, etc.). Since 1979, a number of concerts were held at the College under the auspices of TKC. In 1979-80 piano recitals were given by Joachim and Marnie Segger, and by Niel Immelman. A chamber music concert was also held, featuring the Alberta Chamber Players. A new Performing Arts Committee (chairman: Dr. Harry Cook) was appointed by Senate 1980-81. This committee arranged a number of concerts: Catherine Vickers on piano, Joan Ringerwale on organ, and pianist-

vocalist James Ward.

During the summer of 1980 a choral singing workshop was held at the College under the direction of Professor Karl Hochreither from West Berlin. More than 60 singers participated in this three-day event which culminated in a fine concert in All Saints Cathedral assisted by a string and brass ensemble and organ. Works by Bach, Schultz, Brahms, Mozart, Scarlatti and Bruckner were performed. Karl Hochreither also gave an organ recital. A similar event is planned for the summer of 1982.

In the theoretical instruction the interdisciplinary aspects of music within a Christian perspective were stressed and discussed. Due to the relatively small number of participants in, for example, Music History and Music Appreciation, discussions and analyses could be conducted in a seminar setting. This small class situation was generally appreciated in all the theoretical disciplines which allowed for more teacher-student contact.

It is with gratitude towards God that we may look back on the various ways in which He blessed us. We pray that we may succeed in contributing towards our Christian community through the training of church musicians, and also help to develop a greater understanding and keener aesthetic experience of music as a divine gift in the community at large.

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# Literature Challenges



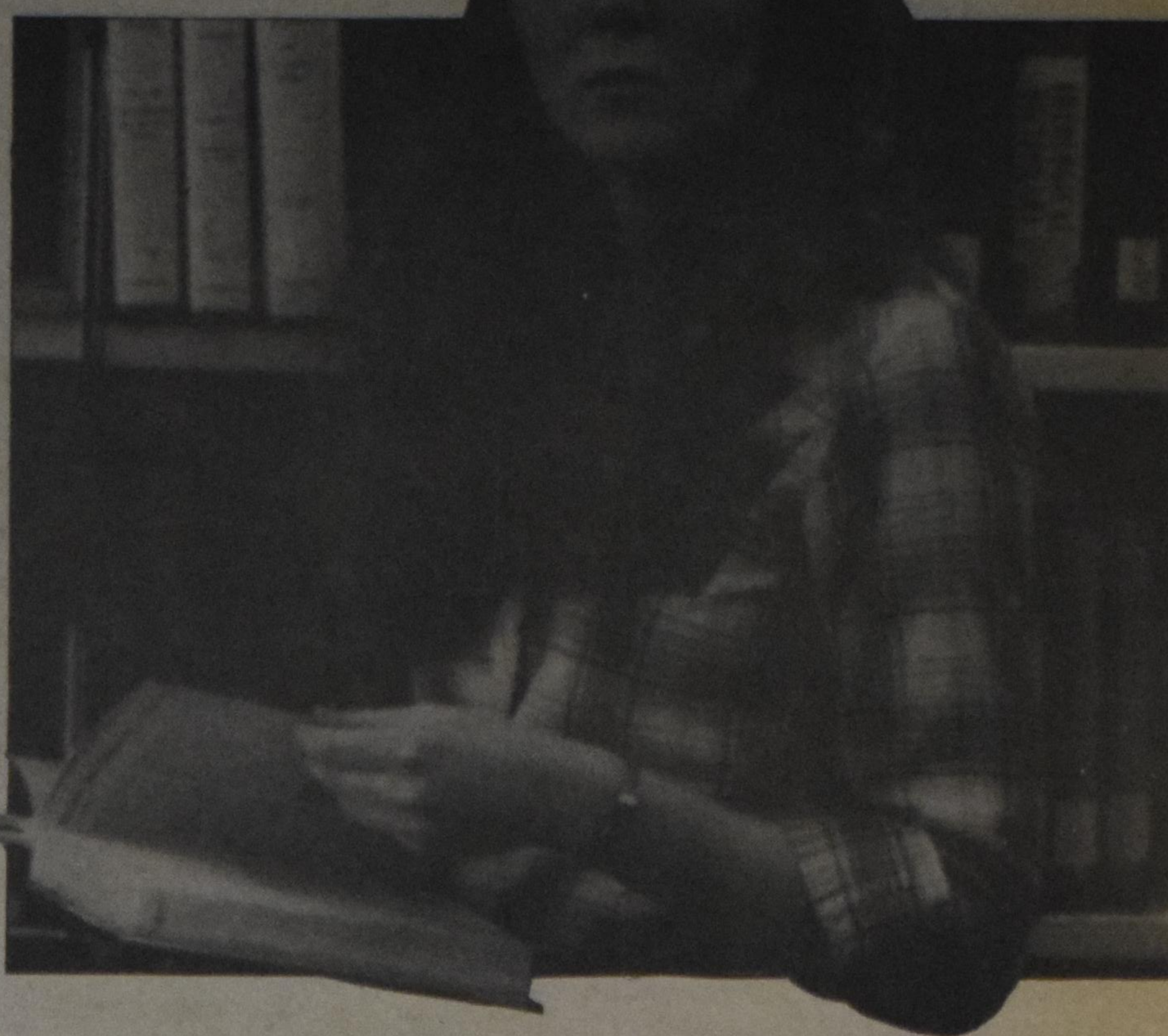
Dr. Leslie-Ann Hales

by Dr. L.-A. Hales

"God is dead." Tersely, coldly, unequivocally stated, this declaration was issued by the nineteenth-century philosopher, Frederick Nietzsche. As an undergraduate student, I read Nietzsche's pronouncement during the same week that I read the following words spoken by Herman Melville's Ahab in the novel *Moby Dick*: "I now know thee, thou clear spirit, and I now know that thy right worship is defiance. To neither love nor reverence wilt thou be kind; and e'en for hate thou cannot but kill; and all are killed."

Confronting the proclamation of the death of God and the anguish of a man driven to madness by his perception of God as a mocking "placeless, speechless power" cannot help but cause students to reflect more deeply on the human situation and, indeed, on their own faith. Such reflection is vital if students wish to grow in their understanding, but for the Christian student, the experience can be much more rewarding if his or her responses can be shared with other Christians. In very many ways I benefited from and was challenged by the years I spent in secular universities. However, perhaps the most frustrating aspect of academic life in that community was the sense of facing and dealing with such a variety of perspectives as are presented in literature without a community of Christian instructors and fellow students. Fortunately, the questioning and the challenges do not end with the granting of degrees, and so when I sought a teaching position it was my own experience as an undergraduate which, in part, led me to The King's College.

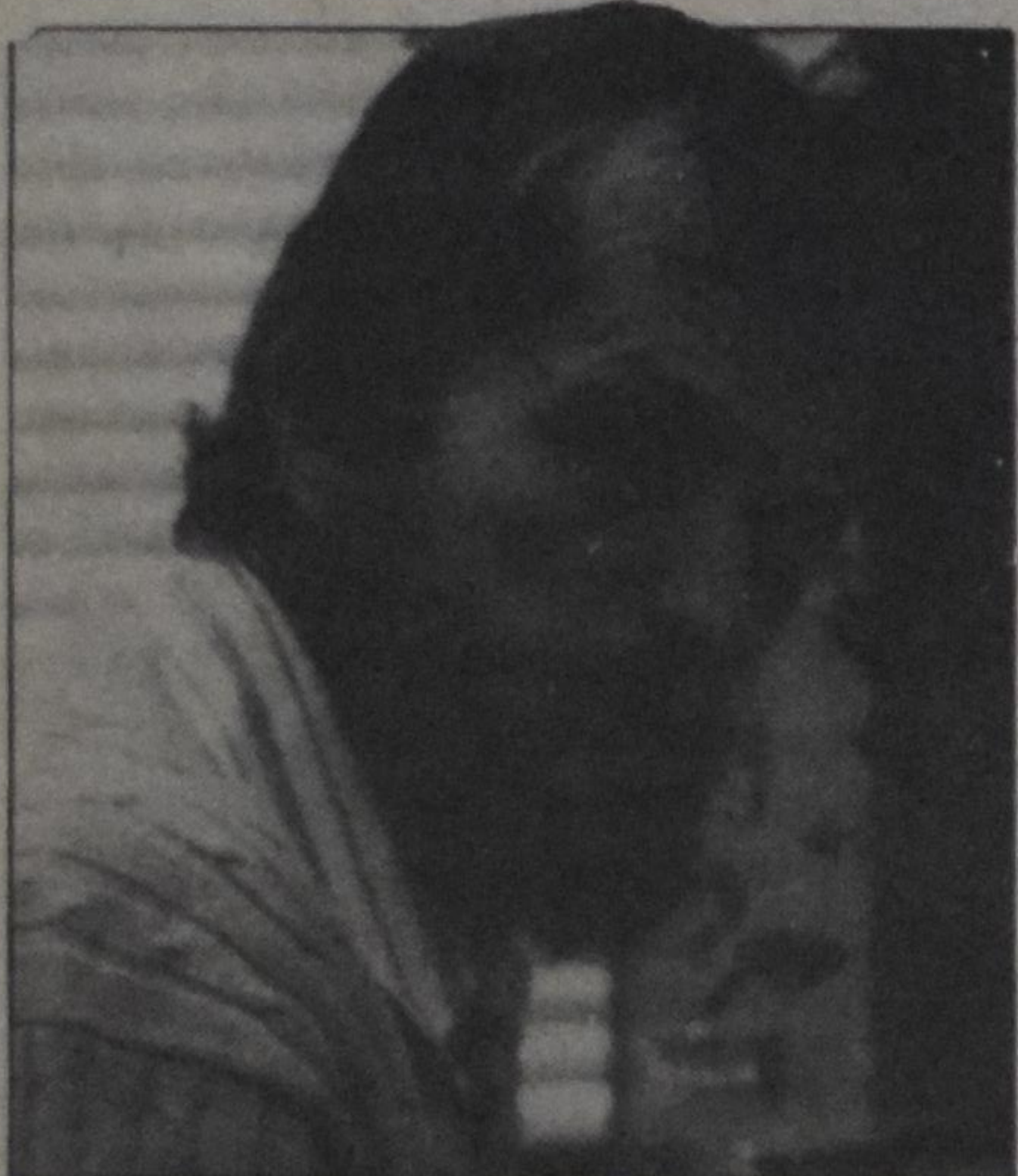
When students confront literary texts they are confronting the outpouring of a



writer's or poet's conception of the world. Literature deals with life, using symbol and image to call attention to and highlight a writer's understanding of a particular aspect of life. In the case of a Christian writer, technical mastery of language more clearly evokes a response to the joy, the sorrow, the temptation, and the responsibility of life in God's creation. However, most literature is not written by confessing Christians. Here the writer's perception and ability to use language well may suddenly and powerfully reveal the gap between the Christian and non-Christian world view. The Christian student bears the responsibility to face this challenge, to recognize that not all people respond to the world, and to

human relations as finding their source and meaning in God. Great literature is the result of human imagination and insight, of human response to the human situation. God calls us to witness in a highly complex and uncertain age. In this task, literature plays an important role in helping students become aware of the variety — the breadth and depth — of human experience in God's world. As a teacher of literature it is my privilege to encourage students to meet this challenge, to consider with them the Christian response to the underlying suppositions of writers, and so to aid them in broadening their awareness and sharpening their understanding of their own faith.

## English on "The Fence" at King's



Dr. S. Keith Ward

by Dr. S.K. Ward

It is a commonplace about English that it is a double discipline. Not only does it concern the study of language art — literature — but also the ordinary function of language — writing for clarification. Especially at the junior level, English at The King's College is very firmly astraddle the fence. Not only do we want to reintroduce students to literature and its theory at a time in their lives when they are better able to conceive of it than before, but we also want to improve their ability to write good clear essays. In fact, the College has been so convinced of the importance of English that it has set up the introductory courses to give four hours a week of it to each student. A little less than a third of the class time (including a one-hour writing lab a week) is spent on writing instruction, and a little more than two-thirds of the time is spent on literature.

In 1981-82, we are broadening the junior level offerings in English by adding a full-year introduction to English literature, English 200-201, specifically designed to give a student a systematic overview of the development of the literature of Great Britain. These courses will be especially helpful for possible

English majors and will consider how the evolving spirit of a people shaped its literature and to a certain extent vice versa. We will continue to offer English 220, Studies in English Literature, and English 285, Studies in Canadian Literature.

Senior level course offerings will be doubled in 1981-82. We are concentrating on poetry this year, offering courses in eighteenth century poetry, the English Romantic movement, and the three great Victorian poets, Tennyson, Arnold, and Browning. The year's work will centre on the Romantic revolution in English poetry, the background for it, the effect on poetry and its theory, and the response of the next generation to the revolution. We will note assumptions of the eighteenth century about human knowing and about art, and will attempt to discover the extent to which the Romantic movement was not only revolution but also evolution from eighteenth century ideas. We will also study how the ideas of the English Romantics set the terms and problems of poets for years to come, even to our own day.

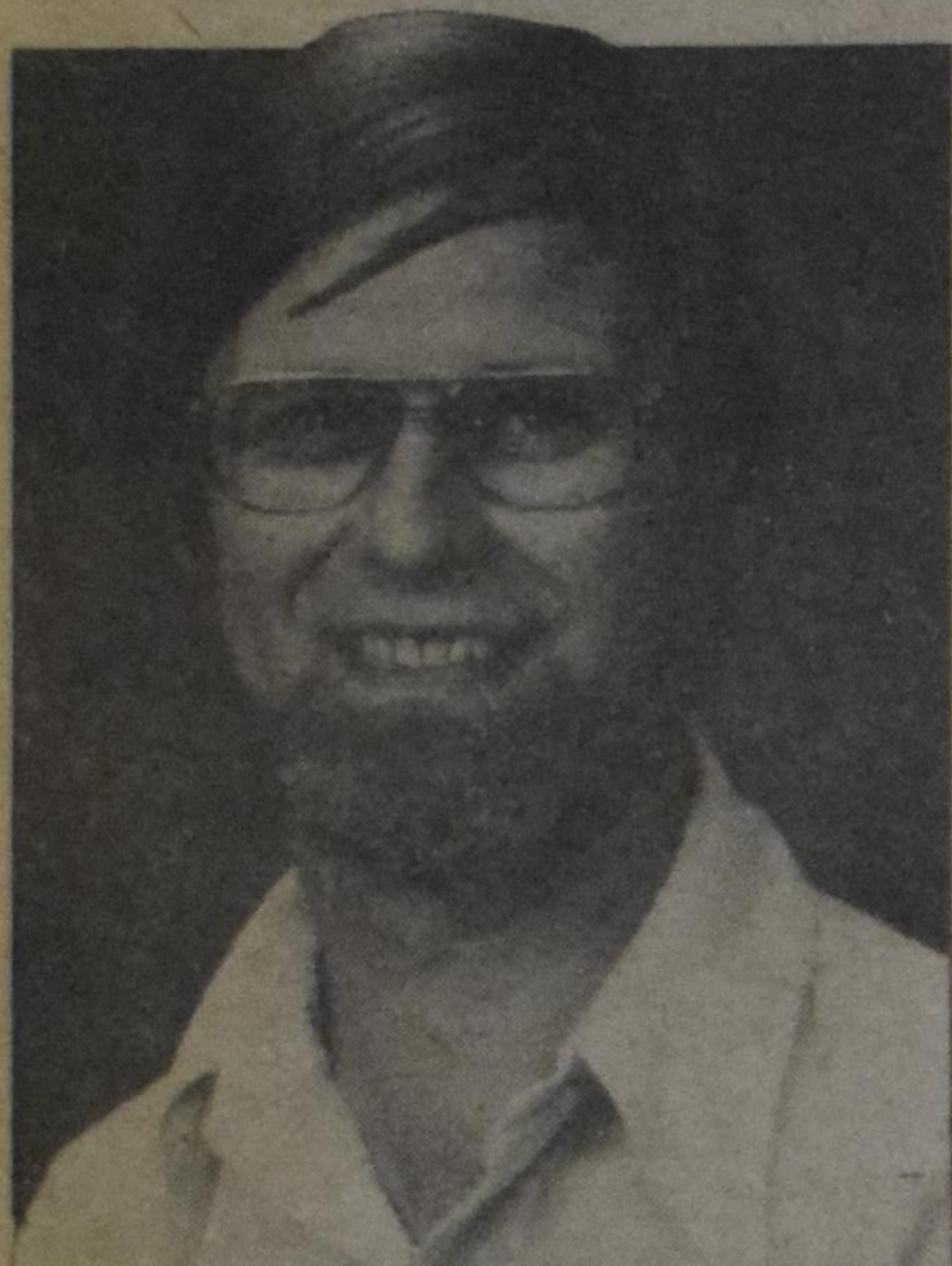
A Christian perspective on literature at The King's College means approaching this segment of the creation with the conviction that it is a whole, unique aspect of human life, not just a vehicle for

some message, religious or otherwise. It means studying the tradition to acknowledge how God is gradually unfolding His Word for artistic language, often despite a systematic misunderstanding of it by human practitioners. It means, further, trying to rescue the discipline from the destructive effects of positivism, elitism, behaviourism, confessionism, or any other -ism, and attempting to give it its proper place in God's good creation.

A Christian perspective on literature at the College also means trying to encourage a sensitivity toward the aesthetic side of life in students who often are so oriented toward technique that they may have relegated this part of their lives to knee-jerk fashion and mindless pop music. Students are sometimes surprised — and pleased — to discover that the aesthetic side of life is just as normed and commanded by God's Word as the nutritional or ethical or political sides. It is not the goal but the foundation of the English program at King's that language and literature come out of a heart commitment into hymns of praise or curses. On this foundation is built a lingual response to God's ordinance for human life, which has about it all the richness and complexity of meaningful activity before the face of God.



# Growth in the Sciences at King's



Dr. Harry Cook

by Dr. H. Cook

The past year has been one of growth in the area of the natural sciences at The King's College. I would like to describe this growth and also some of my personal activities over the past year so that you'll get a feeling for my area of interest at the College.

The appointment of Dr. Peter Mahaffy in Chemistry brings many new strengths to our science program. He obtained a Ph.D. at the University of Indiana, has teaching experience at the college level, and has an interest in doing research and theoretical work. He is well qualified to develop the physical sciences at King's.

In biology two new courses were added to the ones already taught. We are now able to offer two introductory biology courses to non-majors and majors alike. Thus, with the new courses in chemistry and the ones presently being offered in biology, we can safely say that we can offer a start in the educational program of almost all students intending to specialize in the sciences, science education, or the health care disciplines.

Elsewhere in this issue, you will have read about the new building we will obtain in time for the classes that start in September, 1981. We are now in the process of equipping the new chemistry and biology laboratory areas. In addition, large amounts of money are being spent on chemicals and equipment for the chemistry program. I am thankful that the Board and administration of the college have decided to move into the sciences in a decisive way. Here too, The King's College can be a distinctive voice.

The College has stressed the importance of professional research work for the TKC faculty. Several faculty members have submitted articles to professional journals this summer. For me, Edmonton has provided great opportunity for professional growth. I have involved myself in a research group at the University of Alberta, and this has been of benefit to me and the College. The research is concerned with developing a new method to identify cell types in the pituitary gland, using the electron microscope and immunological techniques. Research of this type should not be seen in isolation. Although it is chiefly done in the summers, it enriches teaching, keeps the faculty member abreast of developments in the field, and shows to other institutions of higher education that King's faculty is competent. Besides, there is always the danger for faculty at a liberal arts college to talk about the sciences, but not to do any of it. In any case, I have very much enjoyed my work with a faculty member at the University of Alberta, and the work has been published in a journal and at conferences.

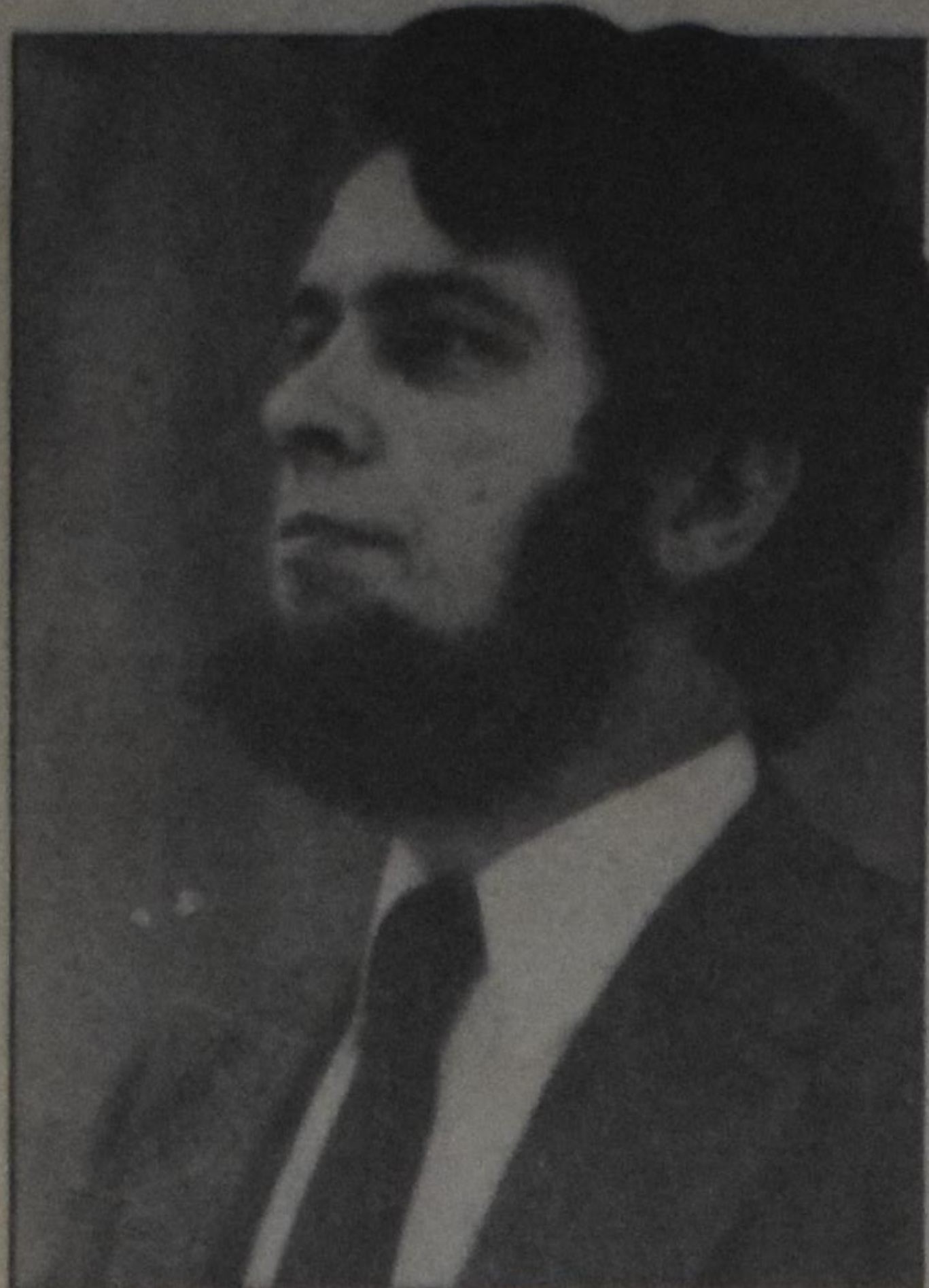
These evidences of growth make me very grateful. When one joins a new venture like TKC, one wonders where the enterprise will be a few years down the road. The work is being blessed, and in a surprisingly short time the program in the sciences at King's has grown so that it is able to make a contribution to Christian higher education of students in Canada.



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# History: Part of the Integrated Program



Dr. Harry Groenewold

by Dr. H.J. Groenewold

The past two years have been very successful for The King's College, its staff, faculty and students. During that time, members of the College community developed a common vision on Christian education and worked diligently to implement it in the curriculum. The concern for an integrated Christian education encouraged everyone to participate in the ongoing discussions about the nature, purpose and direction of Christian education at The King's College.

The results of these many discussions can be seen most clearly in the central role assigned to the core courses in the curriculum. As part of the core, the task of history is to make students aware of the significant movements and events which have shaped our modern culture. The study of history will also make students aware of the various ways individuals and societies have responded to the God-given cultural mandate.

Obviously, the core history course



provides students with only a hasty survey of western civilization. Advanced

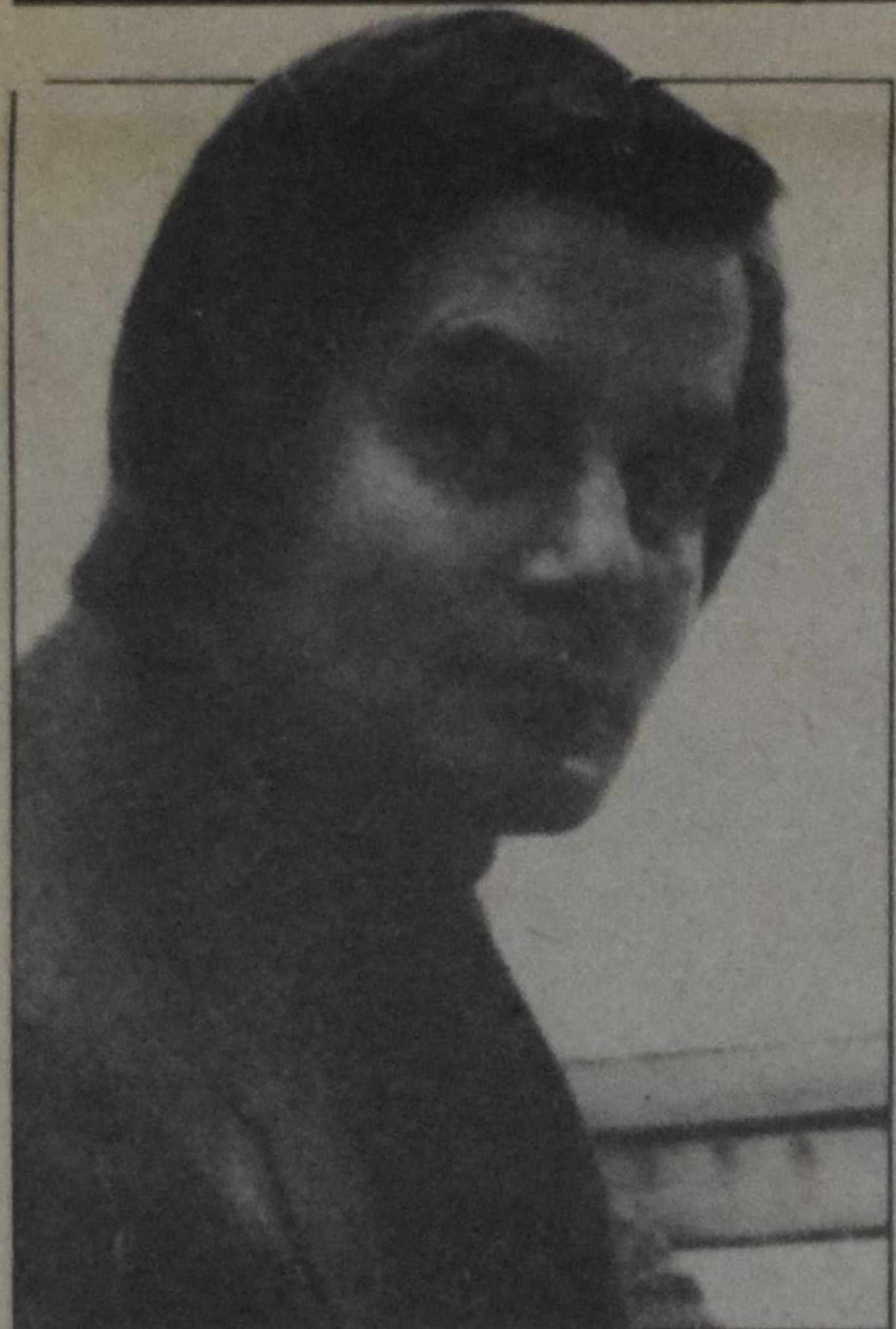
history courses are available to interested students. It is hoped that these limited offerings will give students a sound basis for further in-depth study of history.

The core courses have been successful in confronting students with key questions, forcing them to seek answers rooted in their Christian faith. These answers form the essential frame of reference enabling students to analyze complex issues and assess conflicting claims.

During the coming years The King's College hopes to expand its offerings and to develop programs and courses meeting the needs of the Christian community. The success of the present extension courses indicate the Christian community's interest in further education. The College hopes to persuade those adults interested in further education to take credit courses, eventually leading to a diploma or degree.

It is feasible to think of these possibilities in the near future because the College has been blessed by a strong supporting community.

## Theology at King's



Dr. Sidney Greidanus

by Dr. S. Greidanus

At TKC we have defined theology as "the science which studies God's self-revelation in the Bible and man's response to that revelation, particularly as this response finds expression in the church." This definition tries to do justice to the two concerns of theology: God's revelation of Himself and man's response to that revelation. Whereas most Canadian universities speak of "Religious Studies," we have purposely returned to the traditional term "theology" in order to indicate that we take seriously this discipline's primary concern with God's revelation of Himself in the Bible. Thus we give expression to our basic presuppositions (1) that God exists and has revealed Himself in His creation, and (2) that in response to man's post-fall distorted perception of God, God "makes Himself more clearly and fully known to us by His holy and divine Word, that is to say, as far as is necessary for us to know in this life, to His glory and our salvation" (Belgic Confession, Article II). "Theologians" who cannot accept one or both of these presuppositions rightly feel uncomfortable with the name "theology." Since they would not want to focus their discipline on the knowledge of a God whom they assume does not exist, they tend to shift the focus from God to man, where under the title "Religion" they have a niche to deal with man's religious experiences. At TKC, on the other hand, we attempt to do justice to both poles. God's self-revelation and man's response to that revelation.

Consequently, the theology courses at TKC investigate the tools for interpreting the Bible, study the various kinds of biblical literature, opens up the biblical perspective of reality, disclose biblical themes relevant for contemporary society, and show, in historical perspective, the church's struggle to articulate and systematize the truth.



All full-time students are expected to take the two foundational theology courses, *Biblical Theology* and *Biblical Theological Themes*. *Biblical Theology* deals first with the history of biblical interpretation, rules for interpretation, and various genres of biblical literature. Next, the course presents a general overview of both the Old Testament and the New Testament by tracing the progression of revelation against the background of the different historical-cultural settings, analyzes selected biblical books, and shows the development of such major biblical theological themes as a theocentric world view, creation-fall-redemption, the kingdom of God, the antithesis, and the covenant. The course, *Biblical Theological Themes*, offers a detailed study of specific biblical theological themes and their social-ethical implications. Themes to be investigated include the biblical ideas of revelation, God, man, justice, stewardship, love, and Christian responsibility.

These foundational courses are complemented by a more detailed course of each of the testaments. The Old Testament course deals with the prophets, their

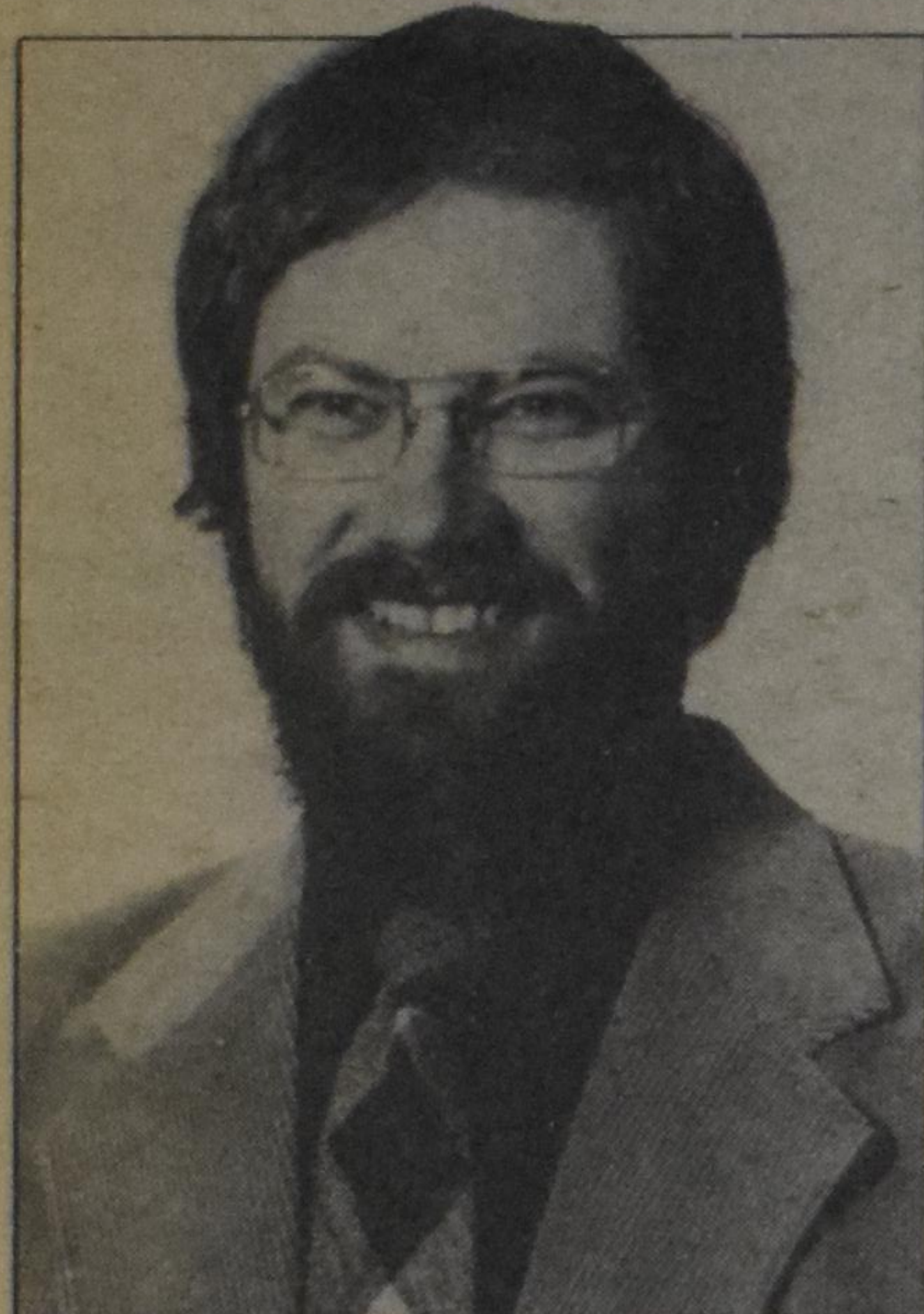
writings, and their relevance in past and present. The New Testament course deals with representative New Testament epistles and their doctrinal and ethical implications.

In the area of systematic theology a course will be offered in the history of Christian doctrine, tracing the development of Christian doctrine from the apostolic age to the present. Another offering is a course on Christian ethics. This is a study of biblical ethical principles as they apply to contemporary moral issues in such areas as politics, medicine, law, and personal decision-making. And finally, one of our philosophers will offer a course on philosophy of religion which will be cross-referenced with theology.

We believe that this selection of course offerings in theology gives the theology major a solid foundation in theology while it offers the non-major adequate choices in various areas of theology. More important, these courses can give students a clearer understanding of God's revelation of Himself and His will and thus deepen their obedient response to their Creator in every area of life.



# Philosophy at King's



Dr. Russell Savage

by Dr. R.R. Savage

Very often, when non-academic people are confronted with the fact that somebody is teaching or studying philosophy, the response is something like, "Philosophy – what is that, something you eat?" I'm sure that most of you who read this have a better grasp of the subject than that. Still, it is confusing when one actually tries to explain just what philosophy is as an academic discipline.

To see why there is so much confusion, one must look at what happened to philosophy in history. The ancient Greeks (who you could almost say invented philosophy!) used the term "philosophia" to denote the love of wisdom. Philosophy for the Greeks included systematic, scientific knowledge of the world as well as knowledge of how to live the best life possible. In fact, the first Greek philosophers saw philosophy as a replacement for the older Greek mythology. So, instead of talking of the gods and their exploits, the philosophers talked of metaphysics and ethics.

The next big change in the concept of the nature of philosophy came when the Christian church became dominant in the western world (the Middle Ages). According to the church, we do not find ultimate meaning and salvation through rational knowledge but only through God's revelation and our faith in Jesus Christ. Thus philosophy lost its place as a means of salvation and meaning in life. It kept its function, however, as the means to knowledge of the natural world. This created a split between the realm of "grace" where faith and revelation were crucial, and the realm of "nature" where reason and factual knowledge were important.

After the enlightenment, special sciences such as mathematics, astronomy, physics, chemistry, and biology began to split off from philosophy and have an independent existence. Eventually it became clear that there was not much left for the philosopher, as opposed to a scientist in a particular field, to study or do. By the nineteenth century, philosophers were left with only speculative metaphysics. This meant they could construct grand intellectual schemes to try to unify all of thought, but they could not dictate to any of the special sciences.

In the twentieth century, metaphysics fell out of favour because people thought that the empirical sciences were the only means to real knowledge. Anything that could not be grounded in these sciences was seen to be mere speculation – fine for poets and mystics but not for pursuers of real knowledge.

You can see that this put the philosopher in a real bind. Does he or she quit the university, or be content to be a conceptual and logical critic of what other people say in their scientific work? It is this dilemma which has caused philosophy to fall on hard times in our universities. Enrolments in philosophy departments have fallen, professors have been laid off, and new graduates cannot find jobs.

In fact, just about the only places where philosophy as an academic discipline is still seen as crucial to the whole program of study are (in North America, at least) Christian colleges (both Roman Catholic and Reformed Protestant). The King's College is no exception here – philosophy is part of the core program and so is required of every full-time student at the College. Why should this be so?



Well, it is pretty hard to give a full explanation here (you have to come here for our courses in philosophy for that!) but perhaps a few points might help.

One of the main reasons why people set up alternative Christian colleges is that their founders believe in one's basic religious commitments characterize every aspect of life including learning. Nothing is neutral, but every human enterprise is carried out in the context of a world view or basic perspective. Thus, Christians want to have institutions which reflect their unique Christian perspective.

All people, Christians included, have a world view or basic perspective, but not many people are fully aware of their own or other's perspective and so are unable to examine or articulate perspectives. At The King's College, as at other Christian colleges, it is the philosopher who has a special task to articulate basic perspectives and to show how they operate in different areas.

This activity by philosophers helps (or should help) to integrate the academic program at the College. If students and professors are clear as to how their shared perspective operates in their own and in each other's disciplines, this brings a real unity to their combined task of providing and receiving a Christian liberal arts education.

At King's we attempt to perform this task of perspectival integration in two ways. First, we have two core courses (and some senior courses) which we call Interdisciplinary Studies. In I.S. 250 we

introduce the idea that perspectives exist and apply this idea to various areas of life such as politics, marriage, education, various social movements and the popular arts. In I.S. 350 we study the nature of some special disciplines in respect to perspectives. Here we also study how various disciplines interrelate with one another.

Second, we emphasize philosophy as a discipline in its own right. We believe that just as each discipline has a unique subject matter, so philosophy as an academic discipline has a unique subject matter. We have already mentioned philosophy's fundamental task of articulating perspectives as they apply to each area of life. Three other examples of philosophy's subject matter are: 1) metaphysics, that is, topics such as the free will problem, the nature of time, causality and the problem of universality; 2) epistemology, that is, the nature of and foundation of knowledge; and 3) the history of philosophy as a contribution to human culture.

Another task of the philosopher in our liberal arts program is to criticize all the other disciplines. This special sort of criticism involves a conceptual examination of each discipline. The philosopher seeks to uncover the internal "logic" of the discipline in question. What is the methodology employed? Is it appropriate to the subject matter? The philosopher seeks to expose conceptual pre-suppositions which, though hidden

Continued on page 14



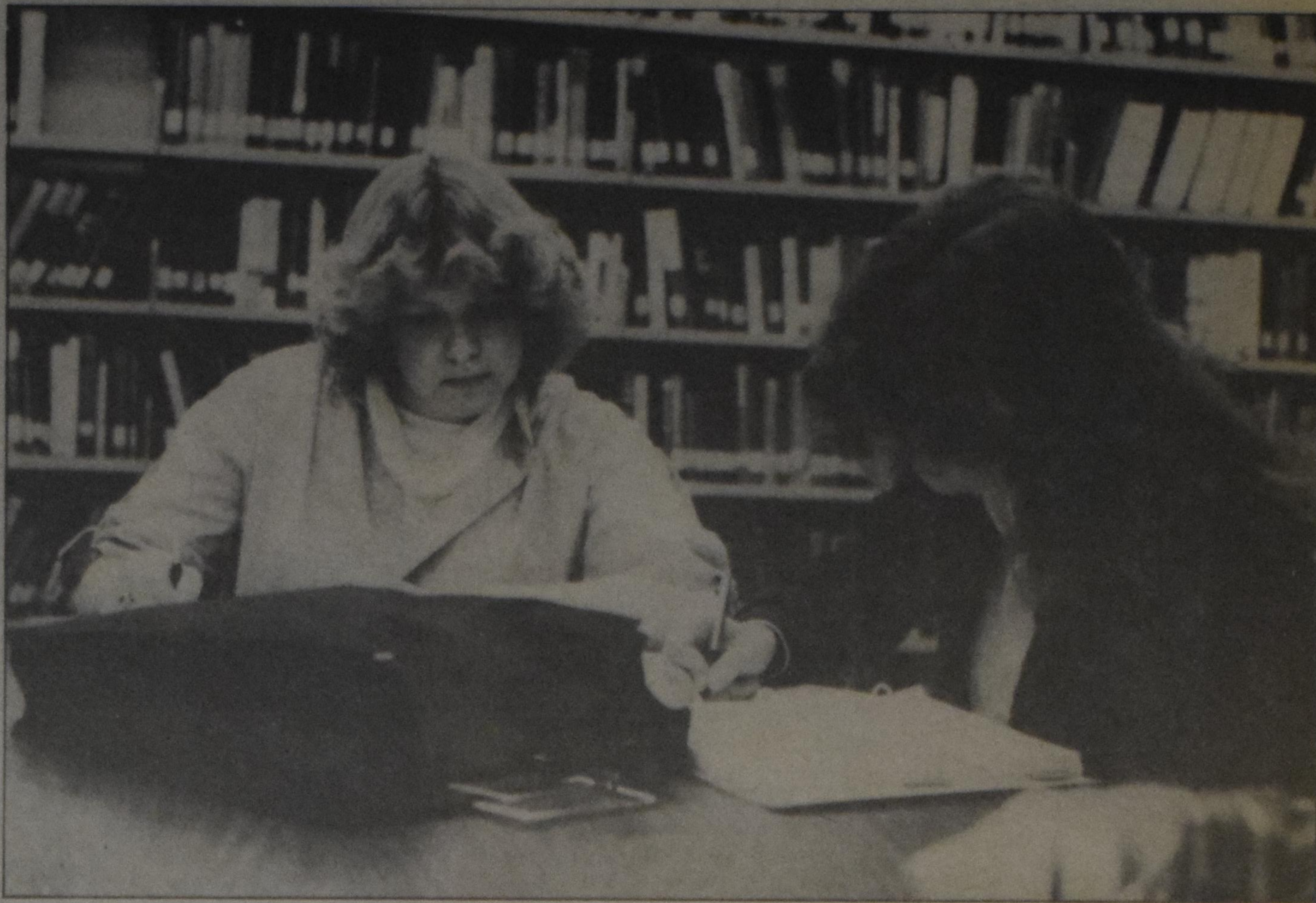
## Theology at King's

Continued from page 13

perhaps, govern what sort of inquiry is carried out and what sort of conclusions are allowed or not allowed. The philosopher also asks whether these presuppositions are warranted or are even capable of support.

In Philosophy 210 and 215 (the core requirement in philosophy) we study selected philosophical problems as they occur in historical texts from such "masters" as Plato, Aristotle, Augustine, Descartes, Hume, and Mill. We also get a general idea of basic themes in western philosophy in an historical context.

The upper year courses in philosophy concentrate on various historical periods, philosophical issues and academic disciplines. In every course we try to make sure the material is interesting (even exciting) and relevant to the curriculum as a whole. Our students tell us that, so far at least, we have succeeded.



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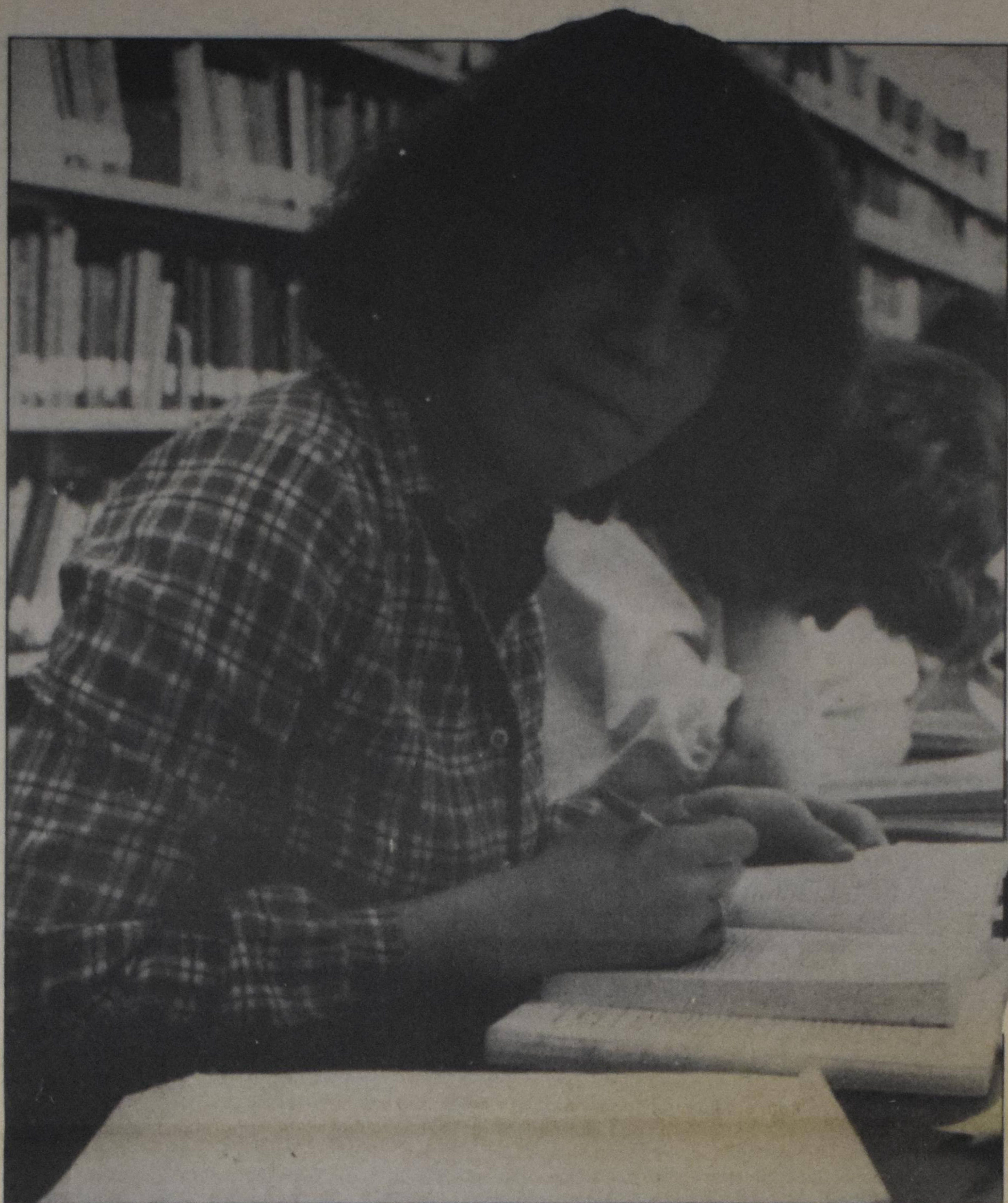
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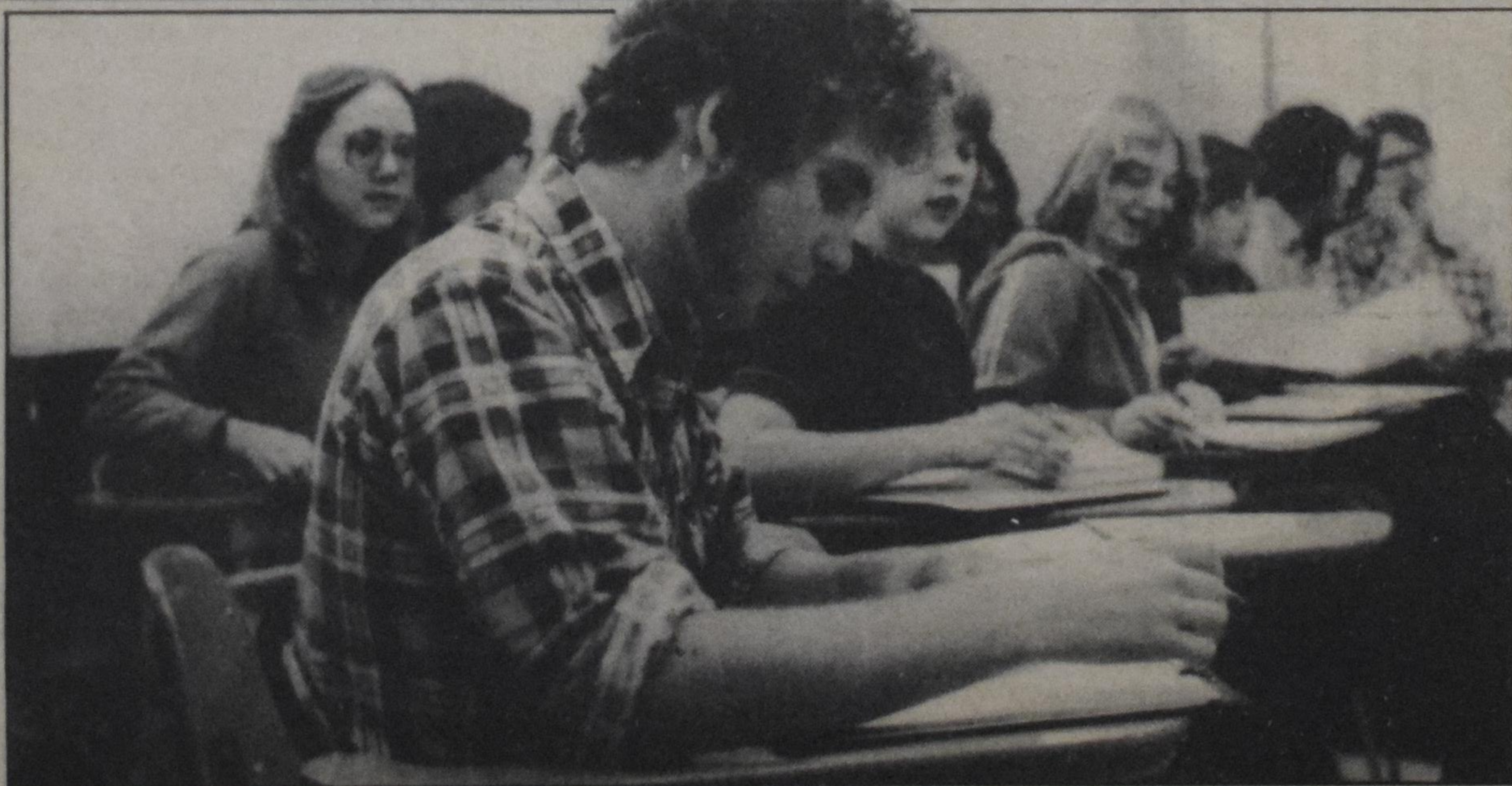
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## Is onze vroomheid traditie? — 2

Is onze vroomheid traditie? Is dat het geval bij de meerderheid van onze leden? misschien zelfs bij de zestig procent die er buiten staan? Leven onze mensen niet uit het geloof, bij de Bijbel, in het verbond der genade, met de Here Jezus Christus? En als het er op lijkt dat ze zo leven, is dat dan toch, als het er op aankomt, slechts traditie?

Onlangs schreef een predikant: we zijn uitgegroeid van huiskerk tot wereldkerk! Als we in onze tijd horen spreken over huiskerken, mini-congregations en dergelijke dan wordt er steeds bedoeld dat er in de bestaande gemeente, die elke zondag samenkomt als geheel, verschillende groepen van gezinnen zijn, die ook nog samenkomen om met elkaar bezig te zijn om kerkwerk te verrichten. Dit is aanbevelens waardig!

Om echter voor te stellen de bestaande gemeente op te splitsen in een zeker aantal 'huiskerken' om zo de huidige structuur van de kerk te veranderen kon wel eens de deur openzetten voor het independentisme en ook afdwaling van de 'reformed' leer, want hoe zal men ooit een soort kerkverband in leven kunnen houden tussen zoveel duizenden kleine groepen?

Maar hoe is het met onze mensen gesteld? Leven ze niet uit het geloof? Leven ze alleen maar uit traditie, zodat al het dienen van de Here niets anders is dan vormendienst? Ik kan het niet geloven. Ik heb met heel veel mensen omgegaan. Aan heel veel sterfbedden heb ik gestaan. Arme zondaren vestigden al hun hoop op het zoenoffer van Jezus Christus. Jezus uw verzoenend sterven is het rustpunt van mijn hart! Al ging ik ook door een dal van doodschaduw, ik zal niet vrezen, want de Here is bij mij! enz.

Is de Here Jezus dan niet meer alles voor ons? Is het doen van belijdenis in onze kerk dan niet echt? Er worden toch duidelijke vragen gesteld. En iemand behoeft er toch geen ja op te zeggen als hij of zij het nog niet kan zeggen. Onze jeugd weet toch wel waar het om gaat. Wat zijn er niet altijd veel jonge mensen in onze kerkdiensten, ook in de tweede dienst. Daar mogen hier en daar gemeentelieden in de tweede dienst ontbreken. Dat zijn echter niet onze jongelui. Daarbij komt dat ook het kerk-schoolmateriaal dat op de 'catechisatie' wordt gebruikt wel ter dege er op wijst dat we nooit in eigen kracht een plaats kunnen innemen waar we kunnen staan, zonder enige twijfel. (*Never on Your Own; A Place to Stand; Beyond Doubt*).

Wij zullen als ouderen positiever moeten worden. Vaker onze stem moeten laten horen. Onze jongeren oproepen tot een leven uit het geloof. Onze vroomheid zal echt moeten zijn. De Here Jezus zal in het centrum van ons leven moeten staan als vaders en moeders. En onze kinderen zullen moeten vernemen dat het ons ernst is om de Here Jezus te volgen. Ook als grootouders zullen wij moeten laten merken dat de Here Jezus alles voor ons is, en dat we hopen dat God uit ons geslacht Zijn kerk en koninkrijk bouwt. We moeten dat laten merken, en er ook elke dag voor bidden.

Toen ik voor mijn schrijfmachine zat kwam mij in gedachte een begrafenis die enige jaren geleden in Woodstock plaats vond. Het betrof een jongen van achttien jaar. De grote kerk was tot de laatste plaats bezet. Stoelen moesten worden bijgezet. Waar blijft men dan met zijn huiskerk? Dit was een demonstratie van de gemeenschap van Gods volk, die als Gods heiligen wilden zingen en bidden met de bedroefden, opdat ze getroost zouden worden. Was dit dan alleen maar traditie? Het lijkt er niet op. Het was echt levend geloof en men voelde zich gedragen door het gebed tot God om troost en kracht. Je kunt misschien zeggen: het was de kerk op haar best! Samengeschaard rondom het Woord van God waaruit we hoorden: wie in Mij gelooft zal leven al ware hij ook gestorven, en een ieder die leeft in Mij gelooft zal in eeuwigheid niet sterven.

Er waren ouders en grootouders, kinderen en kleinkinderen, die allen samen wisten: hij leeft, al is hij gestorven, want hij, die jongen van achttien jaar was echt een gelovige! En de kerk sprak, door de predikant, en door het zingen van de gemeente, ook op het kerkhof.

Al onze macht is ijdelheid	God zelf staat ons ter zijde
Wij gaan terstond verloren	Ik vrees geen kwaad
Wanneer de held niet voor ons strijdt	Want bij mij is de Heer
Die God heeft uitverkoren.	Tranen en leed zijn
Zo gij't niet wist	nu niet bitter meer
Jezus Christus is't	Waar is uw prikkel, dood?
de Heer van het heelal	Wat dreigt gij mij?
Die overwinnen zal.	Ik triomfeer
	Mij is de Heer nabij.

Het is een Nederlandse traditie om op het kerkhof te zingen, denk ik zo. Is deze vroomheid, die dan zo duidelijk openbaar wordt alleen maar traditie, of is het ook geloof?

J. VanHarmelen

# Ongehuwd samenwonen

door William Haverkamp

(DE WACHTER) — Vroeger werd het samenwonen van een man en een vrouw die niet getrouwd waren *hokken* genoemd. Het kwam trouwens sporadisch voor.

In mijn geboorteplaats, een groot dorp, was er in de twintig jaren maar een geval. Deze man en vrouw woonden samen in een woonschip. Nog levendig zie ik de man die hokte met een vrouw. Hij was losse arbeider en een forse kerel. Hij was reuze sterk en wij, jongens, hoorden veel staaltjes over z'n enorme spierkracht. Helaas dronk hij nogal veel. Blijkbaar werd hij door andere

drinkebroers wel eens geplaagd met dat hokken. Zo werd er verteld, dat toen hem gevraagd werd waarom hij niet ging trouwen, z'n antwoord was, „Die stoep bij 't gemeentehuis is zo hoog.”

Wat ik maar zeggen wil is, dat hokken rond zestig jaar geleden zeldzaam was. In de laatste twintig jaar is daarin grote verandering gekomen.

Enkele dagen geleden ontving ik van de Drukkerij Fokkens, B.V., St. Huisterveen Postbus 24, 92.0 AA een boekje geschreven door ds. A.M. Lindeboom te Hooghalen, getiteld „Ongehuwd Samenwonen.” Dat het in Nederland erg is met dit hokken blijkt reeds op de eerste bladzijde,

waar Lindeboom zegt:

„Het is algemeen bekend dat het ongehuwd samenwonen van jongelui, die voorlopig of misschien zelfs helemaal niet van plan zijn te trouwen, tegenwoordig bijzonder in trek is. Het aantal huwelijken in ons land neemt af, het aantal samenwonenden neemt toe. Dit nieuwe maatschappelijk verschijnsel doet zich echter niet alleen buiten de kerken voor, maar ook daarbinnen. *Het breidt zich bovendien uit als een epidemie* (cursief van mij W.H.). Geen kerk, hoe zuiver in de leer ook, aan wie deze nieuwe moraal voorbij gaat. Eveneens is het bekend dat, zo weinig bezwaren dit oproept bij Vervolg op pag. 12

## PERSOVERZICHT

• „Terug van weg geweest”, zo melden soldaten zich na een afwezigheid van hun onderdeel. En zo is het met ons persoverzicht, „terug van weg geweest.” De post is weer op gang. Canada hoeft anders niet bezorgd te zijn: we hebben het wereld-rekord van verloren arbeidsuren door staking nog stevig in ons bezit. Alle ogen zijn gericht op onze economische toestand. Jan en alleman is onder de profeten. Iedereen van de plaatselijke stratenmaker tot de provinciale premiers voegen zich in het koor der klagenden. Jammer dat er maar weinig zijn die met voorstellen tot verbetering op de proppen komen. De provinciale premiers doen wel alsof, maar veel overtuiging zat er niet achter. Iedereen weet dat we moeten varen in het Amerikaans economies kielzog, en zolang de Yankees hun rente op hoog niveau blijven handhaven blijft er niet veel keus over voor de Bank van Canada. Trudeau doet in al deze toestanden net alsof z'n neus bloedt en hij gaat rustig door met konferenties bij te wonen in Afrika. Er zijn natuurlijk twee dingen die de regering kan doen: allereerst met een voor Alberta aannemelijke olieprijs uit de bus te komen, en in de tweede plaats de hand eens in eigen boezem te steken en het regeringsapparaat wat goedkoper te doen werken. Dat zou al een andere stemming in het land brengen. Tusschen van al de weeklachten was er toch ook nog een optimisties geluid van een aanzienlijk voorspellingsorgaan dat voor het komende jaar een bescheiden groei in onze produktie voorspelde.

• Die president Reagan is nou beslist niet een man om een loopje mee te nemen. Dat ondervonden de lui in de verkeerstoren van de vliegvelen. Na jarenlange onderhandelingen over betere arbeidsvoorwaarden werden deze mensen zo gefrustreerd dat ze in staking gingen. De president ontsloeg de hele ploeg, dertien duizend man sterk, en hij werd alom geprezen voor zijn machtsvertoon. Er zit teveel rood bloed in mijn aderen om mijn stem in dat lofgezing te mengen. Er werden natuurlijk veelvuldige beroepen op de wet gedaan, maar de wet is niet noodzakelijkerwijs rechtvaardig. Enfin, de Canadese collega's van het Amerikaanse luchtverkeer-personeel vonden het ook maar minnetjes en onder het mom van „veiligheid in de lucht” weigerden ze om trans-atlantiese vluchten te begeleiden, hetgeen het luchtverkeer over de hele wereld in chaos bracht. Onze minister ging met ze aan het praten en het verkeer is nu weer op gang. In al die gebeurtenissen wil ik alleen

maar opmerken hoe hopeloos ouderwets ons hele systeem van arbeidsonderhandelingen is. Het is nog steeds gebaseerd op het oude beginsel van de klassenstrijd: Het resultaat in duidelijke termen is dit: dat lonen weinig te maken hebben met arbeidsprestatie of ontwikkeling, maar dat in tegendeel de lonen in regelrechte verhouding staan met de sterkte van de vakbeweging waartoe de arbeider behoort. Onder die omstandigheden is het mogelijk dat de mensen bij de vuilnisophaaldienst (overigens een vak dat heus niet minderwaardig is) meer verdienen dan professoren aan de universiteiten. 't Gaat er maar om hoe sterk de bond is.

• En om even op Reagan terug te komen, hij heeft besloten om door te gaan met produktie van de neutronen bom. Dat is echt inderdaad een pracht wapen, hoor. Bij de ontploffing van zo'n ding gaan alle mensen binnen een bepaalde radius dood, maar je hoeft in dat geval niet bezorgd te zijn over meer belangrijke dingen zoals fabrieken, die blijven onbeschadigd staan. Leuke boel, he? De Russen waren er als de kippen bij om Amerika te beschuldigen van bewapeningswaan, maar een Franse krant publiceerde het feit dat de Russen al veel verder zijn dan de Yankees.

• Sadat liet van zich horen met een vredesplan voor het Midden Oosten waar wel mogelijkheden in zaten. De adder onder 't gras was dat de Palestijnse Bevrijdings Organisatie Israël zou erkennen en vice versa. De reakties van die beide zijden hebben weinig te maken met de werkelijkheid maar rusten op emotionele gronden. Dat nooit, dan gaan we liever door elkaar te bombarderen en dood te schieten.

• En in Vancouver hebben ze een soort feestweek gehad om de verhouding tussen homofielen en heteroseksual mensen te bevorderen. Ook een idee!

• In al dat gemier, gezanik en in al die ellende kwamen een serie oude publikaties van de Maranatha Stichting in mijn handen. Dat waren en zijn mensen die zich theologies concentreren op de wederkomst van Jezus Christus. De meesten geloven dat die wederkomst in de zeer nabije toekomst zal zijn, en ze hebben zich van de affaires van de wereld maar vast onttrokken. Vanuit reformatie oogpunt bezien is dat niet juist, maar wel, zo meen ik, te begrijpen. 't Is me een zoodje hier beneden! Misschien zijn wij, die alles op gereformeerde grondslag doen, in al onze drukte wel haast vergeten om mee te bidden met de geest: Here Jezus kom haastig! Carl D. Tuyt





## Als je het mij vraagt

### Wat dunkt je van de onderwijs taak van de kerk? 2

Syrt Wolters, Victoria, BC

De vorige keer stelde ik in uitzicht dat ik enkele serieuze bezwaren zou opperen tegen de tegenwoordige praktijk van bijbelstudiegroepen. Dat klinkt misschien vreemd. Hoe kunnen er nu bezwaren, ja zelfs serieuze bezwaren bestaan tegen bijbelstudie? Elke bijbelstudie is toch aan te bevelen? Is het niet een grote nood van onze tijd dat de Bijbel niet meer bestudeerd wordt?

Ik hoop dat ik me in dit praatje duidelijk kan maken. Het is met bijbelstudie hetzelfde als met veranderingen in de liturgie in de eredienst. Is verandering verkeerd? Het hoeft niet verkeerd te zijn. Ik ben zelfs geneigd om te zeggen dat er verandering moet zijn. Als er geen verandering is dan is er geen leven. Als we aan een traditie vasthouden omdat het traditie is, lopen we gevaar dat het haar zin verliest. Het wordt muf.

Maar we moeten niet een verandering willen alleen maar om te veranderen. Als we dat doen wordt het onnatuurlijk, houterig. Er zit geen spontaniteit in. Het is opgelegd. Daarom moet een verandering beantwoorden aan een behoefte welke van binnenuit groeit. Niet maar een verandering van boven opgelegd, alleen maar omdat het oude ons verveelt. Op die manier heeft de kerk in haar geschiedenis al heel wat innerlijke kracht verloren. Het werkt de oppervlakkigheid in de hand.

Om dit nu over te brengen op bijbelstudie, dan geloof ik dat we de Bijbel niet moeten bestuderen alleen maar om redenen van bijbelstudie. De Bijbel betekent wat. Zij heeft ons wat te zeggen voor het leven. Voor heel het leven. Wat ik tot nu toe in bijbelstudie heb meegeemaakt was teveel bijbelstudie om meer met de inhoud van de Bijbel op de hoogte te komen. Tegenover dat soort studie zou ik willen stellen, dat we aan „toegepaste” bijbelstudie moeten doen.

We kunnen ons uit de sloffen lopen over Key 73 als een groots evangelisatie project, maar als we in al onze persoonlijke levensverhoudingen niet leven uit de verbondsgehoorzaamheid, dan helpen geen tien Keys 73. En als onze belangstelling voor Wereld Honger niet meer is dan „more compassion”, meer bewogenheid met het lot van de ondervoeden en niet een ernstige poging is om onze levensstijl in overeenstemming te brengen met wat goed rentmeesterschap met zich brengt, dan is al onze hulp maar een lapmiddel.

Geloof u niet met mij, dat als het Christendom haar econo-

mische taak in de wereld verstaan had, dat de „Christenlanden” niet zo „over” ontwikkeld zouden zijn en de derde wereld niet zo „onder” ontwikkeld? Waarom is het dat de „Christelijke” landen rijk zijn en de niet-Christelijke landen arm? Is het gebod der liefde tot God en de naaste niet evenveel van kracht voor naties?

Wij hebben ons goede uren weten te verzekeren door ons stevig aan te sluiten bij de humanistische vakbonden die geen lor geven om liefde tot de naaste, om de liefde tot God's wil. Ik vrees dat we onze gemeenschap der heiligen tot een gezellig onderonsje gemaakt hebben, veel te sterk naar binnen georiënteerd.

Onze bijbelstudiegroepen hebben de neiging dat zelfde beeld te vertonen.

En als er dan al van een taak „naar buiten” gesproken wordt, beperkt het zich tot een trachten om „buitenstaanders” mee naar de kerk te krijgen. Hoe uiterst belangrijk dit ook mag en kan zijn, het moet niet het een en al zijn van onze evangelisatie. De allerbeste evangelisatie is een leven van gehoorzaamheid door het geloof. De wereld moet aan ons als individuele personen, maar ook als gemeenschap van gelovigen, kunnen zien dat het ons menens is, dat we gehoorzaam willen leven uit diepe liefde tot God.

Ik benadruk dat we als gemeenschap bekend moeten staan in de wereld om onze eigen Christelijke levensstijl. Niet alleen maar een levenszede, maar een totale levensstijl. Niet maar: u in uw klein hoekje en ik in't mijn”, maar een gemeenschap, die er werk van maakt om uit te vinden hoe God wil hebben dat we leven. En dan ook weer niet alleen om uit te vinden hoe we

met onze burens moeten omgaan (hoewel dat ook inbegrepen is), maar ook om uit te vinden wat een bijbelse theorie van economie is, en van politiek en van sociale verhoudingen, enz. Kortom, we moeten als gemeenschap ons in en aan de wereld vertonen. Ik moet aan zo iets altijd denken als ik Johannes 17 lees, waar onze Heiland zo vurig bidt om de eenheid van Zijn discipelen in de wereld! Die eenheid in de wereld moet zo sterk zijn, „zodat de wereld kan zien dat Gij Mij gezonden hebt!”

Bijbel studie moet mijns inziens het doel hebben om toe te nemen in geloof, hoop en liefde. We moeten niet de Bijbel bestuderen om alleen maar wat meer te weten van wat de Bijbel zegt. We moeten de Bijbel gebruiken tot de vorming en ontwikkeling van een Christelijke geest. Met al onze bijbelstudiegroepen is er nog niet veel te merken van die groeiende Christelijke geest in onze gemeenschap.

Hoe is het mogelijk dat we geregeld aan bijbelstudie doen en intussen een groep als de CJL maar laten modderen

zonder dit met al ons vermogen te steunen? Met de CLAC is het al niet veel beter. Velen onder ons schijnen niet door te hebben dat een goede Christelijke vakbond er niet in de allereerste plaats is om het „lot” van zijn leden te verbeteren. Hoofddoel van zulk een vakbond moet zijn om het Koningschap van Christus te bevorderen in de arbeidsverhoudingen en dat is een zaak die de hele gemeenschap der heiligen raakt en niet alleen die gelovigen die in loondienst zijn.

In plaats van een gemeenschappelijke interesse in onze kringen voor deze dingen, zien we dat velen onder ons zich doodleuk aanpassen aan wat de geseculariseerde wereld heeft te bieden. Dat is, dunkt mij, een van de grondredenen dat er geen Christelijke geest is.

Bijbelstudie? Natuurlijk — ik ben er glad voor, maar het moet „toegepaste” studie zijn. Vruchten moeten er gezien worden. Door de studie van de Bijbel moeten we weer gaan laaien van ijver voor de zaak van het koningschap van Christus. Vervolg op pag. 13

## Ongehuwd samenwonen

Vervolg van pag. 11

de jonge mensen zelf, zoveel bedenkingen het ontmoet zowel bij de wederzijdse ouders als ook bij vele anderen.”

Het bedroevende is dat dit samenwonen van verschillende zijden goedgepraat wordt in kerkelijke kringen. Daarover doet Lindeboom een boekje open als hij schrijft:

“Natuurlijk doet zich nu de vraag aan ons voor of het in de afgelopen jaren alleen de wederzijdse ouders waren die zich aan deze nieuwe praktijk ergerden, of ook anderen, met name min of meer leiding gevende personen of instanties die dat deden. Nu is het bekend dat de generale synode van 1963 (van de GKN, WH) heeft uitgesproken dat elke geslachtsgemeenschap die aan het huwelijk vooraf ging, als strijdig met Gods Woord moest worden veroordeeld. In overeenstemming hiermee deed de Classis Hallum in 1972 een classicale zendbrief uitgaan, waarin deze vergadering zich beslist keerde tegen voorechtelijk geslachtsverkeer welke, naar haar mening, „de weg naar een vrije seksualiteit zou openbreken.”

„De Ned. Chr. Vrouwenbond dacht hier echter anders over. In het maandblad van maart 1975 verklaarde ds. W. Spielman dat men in elk geval de stelregel, dat alleen geslachtsverkeer binnen het huwelijk geoorloofd was, diende los te laten. In het nummer van april, 1975 voegde ds. J.A. Eekhof hieraan toe, dat aan seksuele omgang voor het huwelijk het

voordeel was verbonden dat de jonge mensen elkaar daardoor beter leerden kennen, en dat men verder niets moest zeggen als andere ongehuwden een tijdelijke seksuele vriendschap sloten. De bond van Gereformeerde Vrouwenverenigingen ging in hetzelfde spoor. Op 25 februari hield ze een studiedag over dit onderwerp, waarop de reeds eerder genoemde ds. Spielman het woord voerde en waarop hij volgens het mij ten dienste staande verslag zei, „Hokken is eigenlijk niets anders dan huwen. Maak u niet ongerust, dames.” Nog een tweede geruststelling: „We bevinden ons er wel bij.”

Een heel ander geluid kwam echter van de kerkeraad van de Gereformeerde Kerk (vrijgemaakt, buiten verband) te Amsterdam. Deze sprak in juli 1975 uit, dat in de toekomst huwelijken van jonge mensen die hadden samengewoond niet kerkelijk bevestigd zouden worden, tenzij er eerst schuld beleden was. In „Trouw” van april 1976 vertelde mev. S. Strikwerda-van Klinken dat zij in het ongehuwd samenwonen helemaal geen bezwaar zag. Zij voegde er aan toe dat zij drie dochters had die het ook deden. Op 2 december, 1976 voegde ook de N.C.R.V. zich bij monde van ds. H.A. Visser in het debat: „In de eerste plaats heb ik nergens in de Bijbel gelezen, dat het samenwonen van man en vrouw dan geen zonde is, als men eerst in het stadhuis en daarna in de kerk officieel is getrouwd. In de tweede plaats is het wel gebleken dat het

officieel erkende huwelijk niet een garantie is voor ideaal samenleven van man en vrouw.”

Genoeg om te zien dat Lindeboom schrijft over een aktueel onderwerp. Vanuit de Schrift toetst hij dit ongehuwd samenwonen. Ik besluit met citering van de laatste paragraaf uit dit boekje: „Die verdeeldheid (wat betreft allerlei ethische kwesties, WH) is er nu ook bij de beoordeling van het ongehuwd samenwonen. Er zijn gelukkig dominees die op en onder de preekstoel het juiste standpunt innemen. Maar er zijn er misschien nog meer als die collega, die zei: „ik vind het niet erg, als ze maar geloven, of als die andere collega, ver weg van mijn woonplaats die openlijk van de kansel af zei: „jongelui, het mag!”

De verwarring is groot en wij weten allen: Waar verwarring is, is de duivel aan het werk. Maar dan is het ook de hoogste tijd dat we ook weten wat ons

als kerk te doen staat. En dat is niet: de zaak blauw blauw laten. Dat is niet: braaf de andere kant uitkijken. Dat is niet: uitspraken doen welke de jonge mensen die samenwonen het liefste horen. Het is heel wat anders. Omdat het hier een kwaad betreft dat in vrijwel alle kerken een epidemische omgang verkrijgt, is dit om te beginnen een zaak die ook tussen kerken onderling zal moeten worden besproken en geregeld. Hoe die uitspraak er dan moet uitzien? Dat is natuurlijk iets wat de kerkelijke vergaderingen — te beginnen bij de kerkeraden! — zelf aangaat.

Wat ik ervan zeggen wil is slechts dit: het behoort in deze tijd zo te zijn dat de christenen elkaar herkennen aan hun gedrag, en wel zo, dat de buitenwereld zegt: „er wordt in heel Nederland samengewoond, maar de christenen doen er niet aan mee.”

### Beste mensen:

Hartelijk dank voor de gastvrijheid die wij hebben genoten. Het is voor ons een onvergetelijke reis geweest. Er zijn een aantal mensen die erg veel werk hebben gehad aan de voorbereidingen van ons tournee. Met name noem ik de Dhr. Ed Zwart en zijn committee, de McMaster University in Hamilton en de Busmaatschappij, Guardian Tours Ltd. Heel hartelijk dank voor al het werk voor ons gedaan.

Persoonlijk noem ik ook Gerie en Lou. Dank voor alle gastvrijheid. Wij zullen nog lange tijd met genoegen terugkijken op deze reis.

Ook hartelijk dank aan de kerken in de diverse concert plaatsen waar veel mensen erg veel voor ons hebben gedaan. Nogmaals zeer veel dank aan iedereen.

Namens het bestuur en deelnemers,  
Ijzelmee Zangers,  
Hoogachtend,  
Wim Broer



# Hoe lezen wij de profeten?

door B.J. Oosterhof

(De Wekker) — Wanneer we het hebben over de profeten en hun prediking, dan moet ons in de eerste plaats goed voor ogen staan dat profeten geen toekomstvoorspellers waren in deze zin dat ze een paar duizend jaar van tevoren exact hebben voorspeld wat aan het einde der tijden zou gebeuren. Ongetwijfeld hebben de profeten in hun prediking licht over de toekomst laten schijnen, maar niet als een soort waarzeggers of toekomstvoorspellers.

De prediking der profeten was voor alles aktueel en had een direkte boodschap voor de mensen van hun tijd.

Dat was het geval wanneer zij de mensen hun afval van God voorhielden, hun afgodendienst, hun zedeloosheid, het sociaal onrecht dat zij bedreven, om maar iets te noemen, en hen opriepen zich daarvan te bekeren. Ze riepen de mensen op tot de dienst aan God en de gehoorzaamheid aan zijn wil.

## Als je 't mij vraagt

Vervolg van pag. 12

Christus. Als die vruchten niet gezien worden, dan heeft bijbelstudie weinig zin. Ze mogen een aardig excuus zijn voor een gezellig praatje onder elkaar, niet als een vruchtbaar gebruik van het Woord Gods.

Het moet ons heet onder de kraag worden als we bij de studie van de Bijbel gewaar worden dat ons lidmaatschap in een geseculariseerde vakbond in flagrante strijd is met het gebod van „Heb God lief boven alles, en uw naaste als u zelf.“ We moeten weer onrustig worden als we in onze politieke activiteit ons vertrouwen stellen of onze stem verlenen aan een politieke partij, waarvan het beginsel overeenstemt met het principe van de Franse Revolutie: De uiteindelijke macht van de overheid rust bij het volk!

Voor zover ik kan nagaan onderschrijven al onze vier politieke partijen in Canada dat principe van de volkssovereiniteit. En ik was niet weinig verontrust toen de uitslag van de enquête ondernomen door *Calvinist Contact* na de laatste verkiezing, ons vertelde dat de meesten van onze mensen gestemd hadden op de Conservative Partij, die net zo min Christelijk is als een van de andere partijen. Daarom: Bijbelstudie? Ja — maar het moet tot actie door het geloof leiden. Anders is het maar een wassen neus.

Bijzonder kernachtig is dit onder woorden gebracht door de profeet Micha als hij zegt: Hij heeft u bekend gemaakt, o mens, wat goed is en wat de Here van u vraagt: niet anders dan recht te doen en getrouwheid lief te hebben en ootmoedig te wandelen met God (Mi. 6:8).

Het bijzondere van zulk een profetenwoord is echter, dat al heeft het zijn uitgangspunt in concrete situaties van die tijd en is het in eerste instantie gericht tot de mensen van toen, het door de eeuwen heen aan actualiteit niets verliest. Daar is het het woord Gods voor, dat door de mond en de geschriften van de profeten ook nu nog komt tot ons en ook ons iets te zeggen heeft. Dat is de blijvende actualiteit van wat de profeten gesproken en geschreven hebben.

Wij worden ook nu nog door hun woorden opgeroepen ons te bekeren van dezelfde zonden, misschien in vorm verschillend, maar in wezen gelijk, als die ze bij het oude volk Israel signaleerden en aan de kaak stelden en de God van Israel, die dezelfde is als de God en Vader van onze Here Jezus Christus, te gehoorzamen en te dienen.

Diezelfde actualiteit lag er in de prediking der profeten, wanneer ze doorlichting gaven van het verleden. Want de profeten spraken evenzeer over het verleden als over het heden en over de toekomst. Maar ze spraken nooit over het verleden als iets dat zonder meer lang geleden is gebeurd, maar altijd met het oog op een les voor het heden. Ze gaven, om zo te zeggen, geen vaderlandse geschiedenis van het oude volk Israel, maar boden uit het verleden een rijke prediking van de grote daden van God in de geschiedenis van zijn volk, tekenen daarbij ook de zonden van het volk, juist om daar tegenover de genade van God des te rijker en te verwonderlijker te doen uitkomen. En dat altijd met het oog op het heden als een waarschuwend voorbeeld niet in dezelfde zonden als de vaders te vervallen en het vertrouwen te stellen op die God, die door de eeuwen heen bewees te zijn een God van genade en van oneindige verlossing.

Duidelijk is ten aanzien hiervan het begin van Ps. 78: „Hetgeen wij gehoord hebben en weten, en onze vaders ons hebben verteld, dat willen wij voor hun kinderen niet verhehlen; wij willen vertellen aan het volgende geslacht des Heren roemrijke daden, zijn kracht en de wonderen, die Hij gewrocht heeft. Hij richtte een getuigenis op in Jakob en stelde een wet in Israel, die Hij onze vaders gebod hun kinderen te leren, opdat het volgende geslacht die zou kennen, de kinderen, die geboren zouden worden, dat zij zouden opstaan om ze te

vertellen aan hun kinderen: opdat die hun vertrouwen op God zouden stellen en Gods werken niet vergeten, maar zijn geboden bewaren; en niet worden gelijk hun vaders, een weerspannig en weerbarstig geslacht, een geslacht onstandvastig van hart, en welks geest niet trouw was jegens God.

Ook de profeten gingen om deze les der geschiedenis. Het is daarom niet verwonderlijk dat de geschiedschrijvers in de bijbel profeten waren of althans zo werden genoemd. Zij waren geen historici, maar profeten. Hun geschiedschrijving stond in dienst van de verkondiging.

Terecht hebben van oudsher de rabbijnen, wat wij wel noemen de historische boeken in de bijbel (Jozua, Richteren, Samuel en Koningen), profetische boeken genoemd. Het gaat daarin niet slechts om wat eens gebeurd is, maar om de boodschap, de verkondiging daarin, en die boodschap is voor alle eeuwen.

Zo trachten ook wij uit die bijbelse boeken de verkondiging van Godswege te verstaan voor ons, in onze tijd en in onze situatie. En dat geldt evenzeer van een boek als Kronieken, waarvan de schrijver met de wijze waarop hij de geschiedenis beschrijft een boodschap wil doorgeven, die verschilt van de wijze, waarop bijvoorbeeld de schrijvers van de boeken Samuel en Koningen diezelfde geschiedenis beschrijven. Zij hebben met hun boeken een eigen boodschap en een eigen verkondiging op het oog, voor de mensen van hun tijd.

Van de wijze waarop profeten de geschiedenis hanteren hebben we onder meer een prachtig voorbeeld bij de profeet Hosea in hoofdstuk 12 van zijn boek.

De profeet haalt enige gebeurtenissen aan uit het leven van vader Jakob, o.a. diens worsteling aan de Jabbok met God (Gen. 32) of, zoals Hosea zegt, met een engel van God. Daarin lag vermoed dat een mens vecht met God. Maar Jakob zag het verkeerde van zijn daad in en hij verootmoedigde zich en smeekte God om genade: Ik laat u niet los tenzij dat Gij mij zegent. En God bewees hem zijn genade. Dat bleek even later in Bethel (Gen. 35). Daar sprak God met Jakob en beloofde met hem te zijn en hem het land Kanaan te geven.

De profeet vertelt dit alles niet om slechts een stukje verleden op te halen, maar om daarmee het volk Israel van zijn tijd een les te leren. Het volk is niet beter dan zijn vader Jakob. Het strijdt in nog groter overmoed dan hij met God, maar aan de verootmoediging van Jakob is het volk nog niet toegekomen. En daar wil de profeet het volk toe opwekken. Dan zal het volk evenals Jakob Gods genade ervaren en zal Hij

tot hen met zijn beloften spreken.

Hosea vertelt de geschiedenis met een actuele toespitsing en toepassing: Gij dan, keer tot uw God terug, bewaar liefde en recht en wacht bestendig op uw God (vs. 7). En die les blijft actueel, al de eeuwen door. Ook vandaag.

Dat is het unieke van de prediking der profeten. Zij heeft een blijvende actualiteit.

Ze was in eerste instantie bedoeld voor de mensen van hun tijd, die daaruit de consequenties moesten trekken voor hen in hun tijd, maar met een actualiteit voor alle eeuwen. Dat geldt ook voor de toekomstprediking van de profeten. Die is ook in de eerste plaats een prediking geweest voor de mensen van hun tijd, actueel zoals de prediking van de profeten altijd was.

Het ging de profeten er niet

om om voor de oren van hun volksgenoten een toekomstbeeld te schilderen van wat over meer dan 2000 jaar exact gebeuren zou, opdat de mensen van die tijd volkomen zouden zijn ingelicht. Dat zou betekenen dat deze prediking van de profeten voor de mensen van hun dagen eigenlijk niets te zeggen had. Die zouden kunnen reageren met de woorden: wat gaat het ons aan wat over meer dan 2000 jaar gebeuren zal? Daar kunnen wij ons moeilijk druk over maken. Wij in onze tijd zouden dan pas het geslacht zijn, waarvoor de profeten in hun tijd zouden gesproken hebben. Wij zouden in onze tijd de vervulling zien van wat de profeten hebben voorgezegd.

We moeten hun toekomstprediking zien in hetzelfde raam als waarbinnen zij hun prediking het heden en het verleden hebben doorlicht.

## Niet storen

Niet storen, las ik op een kaart die in mijn kamer hing toen ik verleden jaar eens een weekje met vakantie ging. Wat heerlijk zou dat morgen wezen. Je hangt die kaart maar aan je deur. Geen mens die je zal wakker maken. Geen werk en geen gezeur. „Niet storen“ laat me rustig liggen. „Niet storen“ laat me maar alleen. „Niet storen“ want het is vakantie. „Niet storen“ ga maar naar een ander heen.

Heer, dank U voor Uw Invitatie. Wat fijn, dat U me hebt verzocht, maar stoor me niet, want ik heb gisteren een nieuwe akker aangekocht. Ja Heer, ik zou graag willen komen, maar stoor me niet, het is nu tijd. Dat ik mijn aandacht aan het planten van druiven in mijn wijngaard wijd.

En weer een ander zei: „O Heer, ik was U altijd trouw, maar stoor me niet vandaag, want ziet U, ik trouwde juist een lieve vrouw.

U volgen Heer, natuurlijk. Maar ziet U, vader was zo'n goede man. En daarom, stoor me niet, omdat ik mijn Vader eerst begraven kan.

Draag ik een „Stoor niet“ kaartje in mijn leven. En slaap ik achter een gesloten deur? „Niet storen“, laat me rustig liggen.

Stel ik mijn Heiland, zo te leur?

John Van Ast  
Mississauga, ON



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## BIRTHS

**BRUINING:** Alan and Marian (nee Van Benthem) thank God for the safe arrival of their first child, a son, **BRADLEY ALAN**. He was born on July 12, 1981, weighing 8 lbs. 10 oz. He is the 13th grandchild for Mr. and Mrs. J. Bruining of R.R.#1, Freelon, ON; 3rd grandchild for Mr. and Mrs. A. Van Benthem of Hagersville, ON; and also 3rd great-grandchild for Mr. and Mrs. J. Karsten of Jarvis, ON. Address: R.R.#1, Freelon, ON L0R 1K0

**DE GRAAF:** With joy and gratitude to the Lord, we, Don and Chris, wish to announce the safe arrival of our first child, **MELISSA DAWN**, on Friday, July 17, 1981. She is the 1st grandchild for Mr. and Mrs. Bob Schotanus of Fonthill, ON and the sixth grandchild for Mr. and Mrs. Gerry De Graaf of Beamsville, ON. Address: 3190 Butler Pl., Niagara Falls, ON.

**DE JONG:** With thanks to God, the giver of life, we are happy to announce the birth of our first son, **WILLIAM JOSEPH**, on June 13, 1981. A brother for Jodi Lynn. 13th grandchild for Mr. and Mrs. H. Vander Meulen of Ottawa, ON and 7th grandchild for Mr. and Mrs. R. De Jong of Williamsburg, ON. Grateful parents are Bill and Tina DeJong. R.R. #3, Williamsburg, ON K0C 2H0

**GELEYNSE:** Nick and Fanny thank the Lord for the safe arrival of their first child, a daughter, **JESSICA LYNN**, born on June 16, 1981. Proud grandparents are Mr. and Mrs. Lubbert Steenbergen of Drayton and Rev. and Mrs. Martin D. Geleynse of Ste. Foy, PQ.

**JOLDERSMA:** Martin and Anita, nee Eleveid, give praise and thanks to the Lord for entrusting to their care, a healthy daughter, **ANNE CAROLYNN**, 6 lbs. 9 oz., on Sunday, August 2, 1981. Anne is the 4th grandchild for Henry and Shirley Joldersma of Hamilton and 1st grandchild for Chuck and Carol Eleveid, also of Hamilton. Another great-grandchild for Nelson and Annie Bailey of Sault Ste. Marie and of Jantje Eleveid of Holland. 702 Glovers Rd., R.R.#2, Hannon, ON L0R 1P0

**KOSTER:** With joy and thankfulness to the Lord, we, Ed and Rita Koster wish to announce the birth of our first child, **MARK JOHN**, on June 14, 1981. He is the seventh grandchild for Mrs. John Koster of Drayton, ON, and the second grandchild for Mr. and Mrs. Ralph Hoftzyer of Moorefield, ON. R.R. #2, Drayton, ON N0G 1P0

**MULDER:** Fred and Aly (nee Van Dijk) thank the Lord for the precious gift of another daughter, **LUCIA ALISON FRANCINE**, born June 12, 1981. A little sister for Laura, Rita and Jan. 4th granddaughter for Mr. and Mrs. J. VanDijk, Pesse, Holland and 11th grandchild for Mr. and Mrs. Lucas Mulder, Moorefield, ON. R.R.#1, Gowanstown, ON

## BIRTHS

**STEVENS:** We've received a beautiful gift from the Lord. Another precious little daughter for Fred and Evelyn, and sister for Karen and Cindy. **BRENDA** was born, Sunday, June 21, 1981, at 7:11 a.m., weighing 7 lbs. 11 oz. 6th grandchild for Mrs. Max Reinders of Moorefield and 10th grandchild for Mr. and Mrs. Ralph Stevens of Drayton.

## MARRIAGES

**BEINTEMA-BROUWER:** Mr. and Mrs. Renze Beintema of Watford, ON, are pleased to announce the forthcoming marriage of their daughter, **TILDA** to **ERIC**, son of Mr. and Mrs. Arie Brouwer of Wyoming, ON. The ceremony will take place, the Lord willing, on August 28, 1981 at 7 p.m. in the Westmount Chr. Ref. Church, Strathroy, ON, Rev. A. VandenEnde officiating. Future address: R.R.#2, Wyoming, ON N0N 1T0

**ELGERSMA-WESTERHOF:** Steve and Marie Elgersma are happy to announce the forthcoming marriage of their eldest daughter, **ELIZABETH** to **HENRY** Westerhof, son of Mr. and Mrs. Jacob Westerhof of Komoka, ON. The wedding will take place August 29, 1981 at Calvin Chr. Ref. Church of Dundas, ON at 3 p.m. Rev. J. Zantling officiating. Future address: 146 Chalet Cres., London, ON N6K 3C6

**KIELSTRA-ARENDS:** Mr. and Mrs. Ray Kielstra of St. Thomas, ON, are pleased to announce the forthcoming marriage of their only daughter, **JANIE LINDA** to **JAKE RALPH**, of Red Deer, AB, son of Mr. and Mrs. Jake Arends of Strathroy, ON. The ceremony will take place, the Lord willing, Saturday, September 12, 1981 at 3:30 p.m. in the First Chr. Ref. Church of St. Thomas with Rev. Dr. Henry J. Boekhoven of Aylmer officiating. Future address: 1025 - 7050 Gray Dr., Red Deer, AB T4P 1B9

**POSTMA-SIERTSEMA:** Mr. and Mrs. Wiebe Postma of Brucefield, ON and Mr. and Mrs. Murray Sierstema of Blyth, ON are pleased to announce the forthcoming marriage of their children, **DEBORAH GRACE** to **MICHAEL ROY**. The ceremony will take place, the Lord willing, on Friday, August 28, 1981 at 3 p.m. in the Clinton Chr. Ref. Church, Rev. A. Dieleman officiating. Future address: 19 Laurine Ave., Guelph, ON N1E 4N1

**SNIPPE-VAN DYKE:** Mr. and Mrs. Albert Snippe of Limehouse, ON, are pleased to announce the forthcoming marriage of their daughter, **DIANA JOYCE** to **JAMES RICHARD**, son of Mr. and Mrs. Richard Van Dyke of Georgetown, ON. Wedding to take place, the Lord willing, on August 28, 1981 at 7 p.m., at the Georgetown Chr. Ref. Church. Rev. J. DeJong officiating. Future address: 318 Laurier Ave., Unit 37, Milton, ON L9T 3M9

**VOS-DYKSHOORN:** Mr. and Mrs. Henk Vos and Mr. Frank Dykshoorn are happy to announce the marriage of their children, **LINDA ARLENE** to **BERNARD EVAN**. This ceremony took place on July 15, in the Second Chr. Ref. Church in Abbotsford, BC. Rev. H.A. Van Hoff officiated.

**WILTING-BRUIJNSMA:** Mr. and Mrs. Alke Wilting of Cornwall, PEI, are pleased to announce the marriage of their daughter, **MARGARET** to **HENRY**, son of Mr. and Mrs. William Bruinsma, of Holland MI, U.S.A. The ceremony took place on Friday, July 24, 1981 at 5 o'clock in the Charlottetown Chr. Ref. Church, Charlottetown, PEI. Rev. John Visser of Kentville, NS officiated. New address: 1202 Pontiac Gardens, Apt. #125, Sarnia, ON

## MARRIAGES

**ZEKVELD-BENTUM:** Mr. and Mrs. George Zekveld of Port Perry and Mr. and Mrs. Abel Bentum of Woodstock are pleased to announce the forthcoming marriage of their children, **NELLY GRACE** and **JOHN**. The wedding ceremony will take place, D.V., on August 28, 1981 at 7:00 p.m. in the Dundas Chr. Ref. Church, Dundas, ON. Rev. J. Geuzebroek officiating. Future address: 4-49 Peel St., Jarvis, ON N0A 1J0

## ANNIVERSARIES

1956 August 24 1981  
 With praise and thankfulness to the Lord, we are happy to announce the 25th Wedding Anniversary of our parents and grandparents,

**HANK** and **MARGARET DEVRIES** (nee Vander Ley)

May the Lord bless them with many more happy years together.

With all our love from:

Mildred & Fred Engelage; Bryon, Mark — Brooklyn, ON

Peter & Mary De Vries; Jonathan — Cambridge, ON

Paul — at home

Sue & George, (boyfriend) — at home

Greg — at home

Home address: R.R.#1, Whitby, ON L1N 5R5

1956 September 1 1981  
 With thanks to the Lord, we announce the 25th Wedding Anniversary of our parents,

**GERALD** and **TRUDY KASTEIN** (nee Ormel)

We pray that the Lord will continue to bless them for many more years to come.

Tom & Joanne Johnston; Tommy

Wilma — Belleville

Grace — at home

Patricia — at home

Best wishes may be extended at an open house Sunday, August 30, from 2-5 p.m.

Home address: 7 Chown Cres., Belleville, ON K8P 4P8

Murmerwoude, Georgetown, Fr. ON

1946 August 29 1981  
 With joy and thankfulness to the Lord, we hope to celebrate the 35th Wedding Anniversary of our parents and grandparents,

**JACOB** and **HILTJE VANDERMEER** (nee Alkema)

We pray that the Lord may continue to bless them and keep them in His care for many more years to come.

With love from all of us:

Klaas & Ruth Vandermeer; Leona, David, Michael — Cambridge, ON

Siebe & Mary Vandermeer; Jay, Wesley, Rosanne — Caledon, ON

Dorothy Vandermeer — Georgetown, ON

Sye & Elly Vandermeer; Christine, Jack, Jeffrey — Acton, ON

Janet & Mike Hunnensen; Melissa, Nicole — Cambridge, ON

Harry & Sandra Vandermeer; Craig, Mark — Georgetown, ON

Home address: R.R.#5, Georgetown, ON L7G 4S8

1931 August 6 1981  
 "Commit thy way unto the Lord, trust also in him; and he shall bring it to pass" (Psalm 37:5).

With joy and thankfulness to our Lord, we announce the 50th Wedding Anniversary of our parents, grandparents and great-grandparents,

**ADRIAAN** and **CATHELINA WALRAVEN** (nee Traas)

May the Lord continue to keep them in his care and bless them in the years to come. Love and congratulations from your children, grandchildren and great-grandchildren.

Home address: 3 Cedar St., Collingwood, ON L9Y 3A3

## ANNIVERSARIES

1956 July 21 1981  
 With joy and thankfulness to our God, we celebrated the 25th Wedding Anniversary of our parents,

**HENRY** and **JEAN SEMPLONIUS** (nee Verf)

May God's grace see you through many more years of love and happiness.

With love and best wishes:

John & Kim (girlfriend)

Redge

Sylvia

Home address: 10 Waverley Rd., Bowmanville, ON L1C 1K9

With thanks to God for his goodness, we celebrate with our parents the occasion of their 35th Wedding Anniversary.

**LUTZ** and **SITA VAN ASSELT** (nee De Bo r)

August 21, 1946 - 1981

Our prayer is that the Lord may sustain and bless them with many more years together.

With love:

John & Barbara Vanasselt; Angela, Jonathan — Kitchener, ON

Tina & Mark Van Beveren; David, Matthew — Ancaster, ON

Home address: 489-13th St. W., Owen Sound, ON N4K 3W8

1956 September 7 1981  
 "Commit everything you do to the Lord, trust him to help you do it and he will" (Psalm 37:5).

With joy and thankfulness to our Lord, we hope to celebrate, D.V., the 25th Wedding Anniversary of our mom and dad,

**BILL** and **WILLY VANDERHEIDE** (nee Knegt)

May God bless them and give them many more years together.

With lots of love and congratulations from their children:

Clarence & Annette — Grimsby

Bill

Bob

Margaret

Betty

Patricia

— all at home

Open house will be held at the Wellandport Community Hall, Wellandport, on Monday, September 7, 1981 from 3 - 5 p.m. and from 8 - 10 p.m.

Home address: R.R.#3, Wellandport, ON L0R 2J0

1941 1981  
 "Neither the pillar of cloud by day nor the pillar of fire by night, left its place in front of the people" (Exodus 13:22).  
 On July 22, 1981, we celebrated with our parents,

**ANTOON** and **JOHANNA VANZUILEKOM** (nee Huiskamp)

their 40th Wedding Anniversary. We pray that the Lord will continue to bless and keep them; the loving wish of their children and grandchildren:

Ineke & John Kaisbeek; Tom, Joyanne, Johnny — Calgary, AB

Dietz & John Tensen; Shawna, Cheryl, Derek — Goodwood, ON

Tony & Ann Vanzuilekom; Anthony, Todd, Tara — Holland Landing, ON

Home address: 56 Ellesmere Rd., Scarborough, ON M1R 4C2

## TALK IS CHEAP

### In Calvinist Contact Family Announcements

Share your family's joys and sorrows with your hundreds of friends and relatives across the country.

## OBITUARIES

Vlaardingen, St. Thomas, Holland Canada  
 January 4, 1908 July 30, 1981

"One who breaks open the way will go up before them; they will break through the way and go out. Their King will pass through before them, the Lord at their head" (Micah 2:13 NIV).

Passed away into the eternal kingdom of God:

**ANTONIA BROBBEL** (nee Vogel)

dearly beloved wife, mother and grandmother of:

Peter L. Brobbel — St. Thomas, ON

Klaas & Nellie Brobbel; Peter, Floyd, Carla — St. Thomas, ON

Dick & Martha Brobbel; Mandy, Julie — St. Louis, MO, U.S.A.

Predeceased in 1975 by her youngest son Peter.

Address: 150-1st Ave., Apt. #10, St. Thomas, ON N5R 4P3

On Thursday, August 6, 1981, the Lord took unto himself,

**KLAAS KRAAY**

dearly beloved husband of Wilhelmina Kraay, nee Prins, in his 76th year.

"Now we know that if the earthly tent we live in is destroyed, we have a building from God, an eternal house in heaven, not built by human hands" (2 Cor. 5:1).

Gratefully remembered by his children and grandchildren:

Adrian & Diny VandenBoogaard; Wilma, Antoinette, Marcel, John — Port Colborne

John & Denise Kraay; Marcella, Shauna — The Netherlands

Peter & Joanne Raakman; Peter, Tim, Jim, David — St. Catharines

Funeral service was held August 10, 1981 in the Maranatha Chr. Ref. Church.

Home address: 297 Scott St., St. Catharines, ON L2N 1J4

On August 7, 1981, the Lord suddenly took unto himself our beloved husband, father and grand-father,

**BONNE OTTER**

at the age of 66 years. Our comfort is to know that he is with the Lord.

He is survived by his wife Aaltje Otter-Hulleman. Predeceased by his first wife Grietje Otter-Kuiken on February 15, 1959.

Children:

John & Linda Otter

Linda & Norm Friend

Mary & Jake Kamstra

Brenda & Andy Haak

Henry & Annette (engaged) and 10 grandchildren

Funeral service was held on August 10, 1981 at 2:00 in the Bethel Chr. Ref. Church in Newmarket, ON, Rev. Sieds VanderMeer officiated.

After a short time of severe suffering, our great and loving God took to himself, on June 28, 1981,

**ROBERT BRUCE WILLIAMS**

Beloved husband of Greta Williams (nee Hoekstra).

Devoted father of;

Robert and Darryl

at the age of 40.

We pray that the Lord will graciously strengthen, comfort and sustain Greta and her boys and also his only brother John. Bob will be lovingly remembered by his father-in-law

Klaas Hoekstra — Sarnia

his brothers and sisters-in-law:

Dick & Tiny Hoekstra — Sarnia

Andy & Janny Hoekstra — Sarnia

Bill & Betty Hoekstra — Kitchener

John & Gail Hoekstra — Sarnia

Allen & Gerty Hoekstra — Sarnia

Frances & Harry Boers — Wyoming

Alice & Go Vanderlaan — Edmonton

many nieces and nephews

Donations to the Cancer Society.

Home address: 120 Sherwood Ave., Kitchener, ON N2B 1K1



# Classified Advertising

## OBITUARIES

On August 8, 1981, the Lord took unto himself, our beloved wife, mother and grandmother,

**MARGIEN BOERS**  
(nee Bouwers)

at the age of 63.

Her devotion to the Lord will long be gratefully remembered in our family. She served quietly at the place where God had called her. Albert Boers — Orangeville, ON Nancy & Albert Jansen — Orangeville

Henry & Ann — Orangeville Hilbert & Barbara — Orangeville and grandchildren

The funeral took place in the Orangeville Chr. Ref. Church on August 11, 1981.

„Want God de Heer, zo goed en mild; Is 't allen tijd een zoon en schild; Hij zal genade en ere geven; Hij zal hun 't goede niet in nood; Onthouden, zelfs niet in de dood; Die in oprechtheid voor Hem leven; Welzalig Heer, die op U bouwt; En zich geheel aan U vertrouwd" (Psalm 84:6, berijmd). De Here haalde thuis een andere geliefde broeder

**FEIKEW. POSTMA**

echtgenoot van Hiltje Idzenga. Hij was bereid. De rouwdienst had plaats op 20 juni, 1981, in de Ger. Kerk te Tzum, Friesland, Nederland. Names de overblijvende broeders en zusters, Tessa Buwalda-Postma.

## HELP WANTED

## HELP WANTED

**GREENHOUSE OPERATION** in Niagara Peninsula, needs reliable person, willing to learn and take responsibility. Pleasant working atmosphere. For information call: (416) 643-1628.

**FOOD MARKET** in mid-western Ontario, is in need of a reliable person who is willing to take on some responsibility. Send applications with references to: Box #4634, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

**GREENHOUSE GROWER** wanted in Brantford area, with knowledge in the production of cut mums and special day crops. Full time. Send resume to: **Passmores Flowers**, 291 Erie Ave., Brantford, ON N3S 2H7 or call: 519-752-7885 and ask for Dennis.

### The Lighthouse

is expanding its ministry to the inner city of Toronto, we are in need of a dedicated Christian to be a

program coordinator for ministering to the large Vietnamese and South East Asian refugee population in the city. Deaconal and referral work, community contact and administration involved. Please ask for complete job description. Salary and benefits commensurate with experience and qualifications.

### The Lighthouse

1008 Bathurst St., Toronto, Ontario M5R 3G7  
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**Mr. Peter Haagen,**

4637 Lazelle Ave., Terrace, BC V8G 1S8  
or phone: 635-4025 or residence: 635-7639

## The Ontario Alliance of Christian Schools

invites applications for the position of

### Executive Secretary

Please send resume, references and/or inquiries to:

The Executive Director,

**547 West 5th St., Hamilton, ON L9C 3P7**  
**Tel: 416-388-0435**

The Board of the Christian Senior Citizens' Homes Society of Northern Alberta, requires for the

"Emmanuel Home" in Edmonton, a

## MATRON

The duties consist of the complete supervision of the house-keeping for this 47 suite home, which has a staff of 7 full and part-time people.

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Wages and starting date are negotiable.

Inquiries and/or applications are to be directed to:  
**Mr. G. Schenk at**  
**16713 - 109A Street, Edmonton, Alberta T5X 2T7**  
**Phone: 403-456-5282.**

## PERSONAL

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Writers who correspond by means of letters under box numbers are requested to maintain the value of this unique way of making new contacts by providing proper character references and by expecting them in all letters they receive. Since this mail is handled with the strictest confidence at the C.C. office, letter writers are advised to make use of the references to keep themselves informed.

Ride needed to Dordt College, end of August, by student from Brampton. Call 451-7382.

## FOR RENT

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**Eastern Ontario Christian Senior Citizens' Cooperative Homes**  
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Ottawa, ON K2C 3M1

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(416) 445-1359

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## MINISTER WANTED

**MONTREAL:** The First Chr. Ref. Church of Montreal, PQ, is in urgent need of pulp supply for the following Sundays: July 19, August 9, 16, 23, September 6, 13, 20, 27. Please contact: Mr. W. Jager, (514) 694-3057.

## TEACHERS

**TRENTON:** Trenton Chr. School will need a teacher for **grade 1** (approximately 24 pupils), for the 1981/82 school year. Please address your application or inquiries to: Mr. J. Vreugdenhil, Principal, Trenton Chr. School 20 - 4th Ave., Trenton, ON K8V 5N3, (613) 392-3600 or home address: 41 - 5th Ave., Trenton, ON K8V 5N9, (613) 392-2409.

## EMPLOY. WANTED

**JONGEMAN, 23 jaar,** ongehuwd, zoekt werk op melkvee bedrijf in Canada. Heb ruime ervaring als boerenhulp in Zuid-West Friesland. Liefst bij Friese of Nederlandse veehouder, intern. Inlichtingen: Harmen Waterlander, Schwartzensbergstraat 1, 8521 KW St. Nicolaasga, Friesland, Nederland. Telefoon: 05134-1622.

## FOR SALE

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### Nation wide advertising

An ad in C.C. goes a long way!



# Nostalgic summer: Raiders of the Lost Ark

by Bill Van Dyk  
Music, Film Critic

Movies, like political elections, are good barometers of public spirit at a given time. Ronald Reagan has won the election in the United States at least partly because he promised America a return to the prosperity and simplicity of some mythical earlier epoch in history, a time when wrong was wrong and right was right, and America was the home of the brave and the free and the victorious.

The current crop of summer movies promises the same thing: a nostalgic leap into the past when a person could be sure that he was on the side of right simply by checking his citizenship papers. In this year's movies, Superman patriotically returns the flag to the top of the White House, the Lone Ranger avenges injustice, and Indiana Jones emerges triumphant against all odds.

Well, it's been said often enough that escapism in entertainment flourishes in hard times. In the Depression it was slapstick comedy and ridiculously outlandish musicals. Today it's the space epic and the horror-thriller. There is a very deliberate attempt being made to turn the clock back on the sixties; people want to forget about their troubles.

It was a trend in the Italian cinema which first led to the popular adoption of the style of realism. With its adoption by American directors the style changed somewhat from the documentary methods of Vittorio De Sica to a style which favoured relevance and topicality rather than strict adherence to "reality" and "objectivity."



The products include films like *The Graduate*, *Midnight Cowboy*, *The Godfather*, and *The Deerhunter*. These films tried to tackle real issues and problems, and portray real human responses, rather than the extraordinary, or the heroic and fantastic.

*Raiders of the Lost Ark* turns its back completely on this style. Its purpose is to entertain and thrill you with outrageous, fantastic adventure. It does do that, and it does it well, but in so doing it pays little attention to the questions of ethics and morality which were so important to the better films of the late sixties and early seventies. By adopting a style of film-making which was based on moral presuppositions which have since become obsolete, it, consciously or not, perpetuates them. They are the same myths about America which Reagan drew upon so effectively in his campaign for the presidency.

The plot is right out of the comic books. An archeologist and part-time adventurer named Indiana Jones is hired by the American government to search for the lost Ark of the Covenant. The search takes him to Egypt where the Nazis, also looking for the Ark, because of its supposed strange cultic powers, are already hard at work excavating. After a number of hair-raising escapades, the Ark winds up on a secret island where the Nazis plan to re-search its possible use in the war effort. When it is opened,

disaster strikes for the evil Nazis, that is, but not for Jones.

We are given to understand that the holes in this plot are not to be worried about — the movie is basically all in fun. It is supposed to be a tribute to the ingenious pleasures of low budget thrillers.

But the holes in the plot are not the main problem with this film. In turning his back on the realism of films from the sixties, director Stephen Spielberg (*Jaws*, 1941, *Duel*) has also turned his back on the expanded social consciousness also present in those films. Thus there is not only a return to the outrageous plot devices of earlier films, there is a return to the dubious morality of the same era, which is most evident in the indifference and condescension with which the non-white races are treated in this film. There is not a single Nepalese, Peruvian, or Egyptian in this film who plays a significant role in the events taking place. Indiana Jones comes on like the Imperial White Hunter, using the natives for his lackeys and porters. They become the tools of the powerful white races, the Germans and the Americans.

Neither is there the slightest hint of disapproval for the fact that Indiana Jones is, after all, a thief. He pilfers the national treasures of other cultures merely to stock powerful and rich American museums. Not even lip-service is paid to the rights of Peru or Egypt to its own cultural heritage. (This attitude is echoed in Reagan's recent decision to repeal laws which prohibit American cor-

porations from using illegal methods to increase business in foreign countries).

Lastly, Indiana Jones is himself a tool of the story line. He is supposed to be the All-American hero, handsome and dashing and all that but, unlike the prototypes upon which he is based (Humphrey Bogart), he has absolutely no self-judgment. There is never any question of right or wrong, duty or pleasure — only a malevolent satisfaction in manipulating human events for his own profit. There is no question that what made Bogart so fascinating to watch in *Casablanca*, *The African Queen*, or *The Maltese Falcon*, was his clear awareness that basically he was no better a man than anyone else and the struggle he had to go through before bringing himself to do the right thing. Furthermore, a sacrifice had to be made on his part in order for the right thing to be done. In his heart of hearts, you knew and he knew he was paying, in his own way, for the things he did wrong.

There is no such consciousness, or even awareness that there *could* be such a consciousness, in *Raiders of the Lost Ark*. And that is why, in spite of its stunning visual images, *Raiders* is such a forgettable film. You never forget Bogart at the airport in *Casablanca*, or Bogart turning Mary Astor in to the police at the end of *The Maltese Falcon*. There is no comparable scene in *Raiders* because it lacks the essential ingredient: moral conflict.

Is this a reflection of the moral spirit of the 1980s?

## Harry Chapin died

by Bill Van Dyk

A few weeks ago we were saddened to hear of the death of Harry Chapin, at 38, of a heart attack suffered just before or during a car accident in New York.

His death is all the more tragic because Harry Chapin was one of the worthiest and most honourable performers in the field of folk-rock. Not only has he contributed many sensitive and beautiful songs (*Cat's in the Cradle*, *Taxi*), but he gave endlessly of his time and money to many charitable causes, and especially to the cause of world hunger for which he helped raise millions of dollars, though he lived within modest means, (he was driving a 1975 Volkswagen at the time of the accident). Last year alone he gave more than 100 concerts on behalf of charities.

Normally the death of a public figure is merely sad-

dening, for we often don't feel that we've really known the person. But if you were a listener to Harry Chapin's music you probably knew him quite well for his music is full of his own feelings and personality. Chapin may not have had the voice of Elvis Presley, or the poetic touch of John Lennon, but he had tremendous integrity and love, and it came

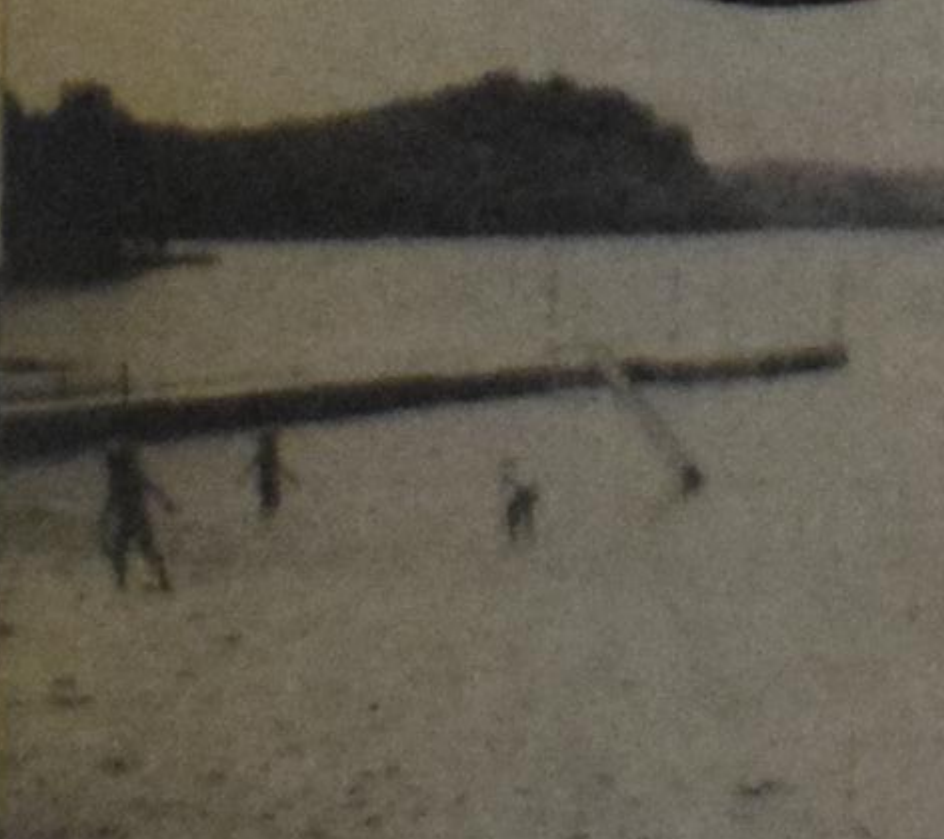
through in his music. In live concerts, he gave his all, believing that an audience is entitled to no less.

Harry Chapin's music remains, along with the hopes he had for the causes he believed in. He was no idealist. There's something we could all learn from him though it's sad that sometimes it takes a death to bring it to our attention.

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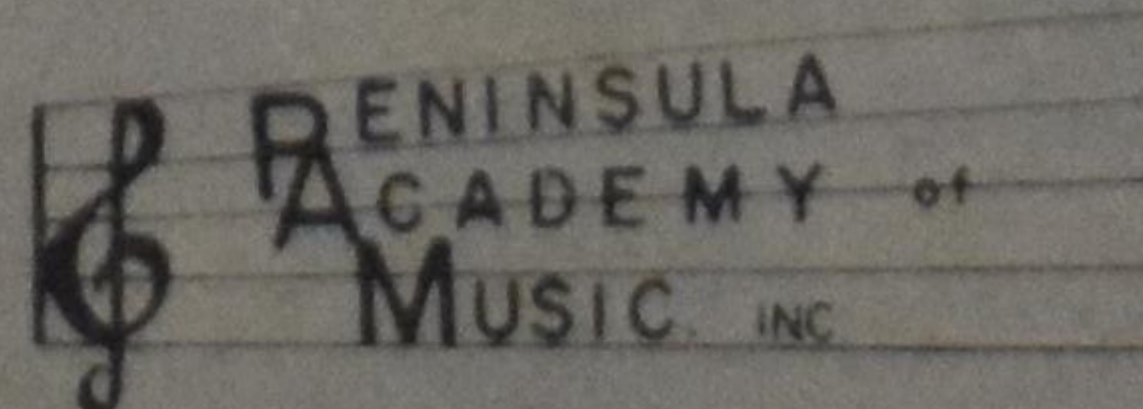
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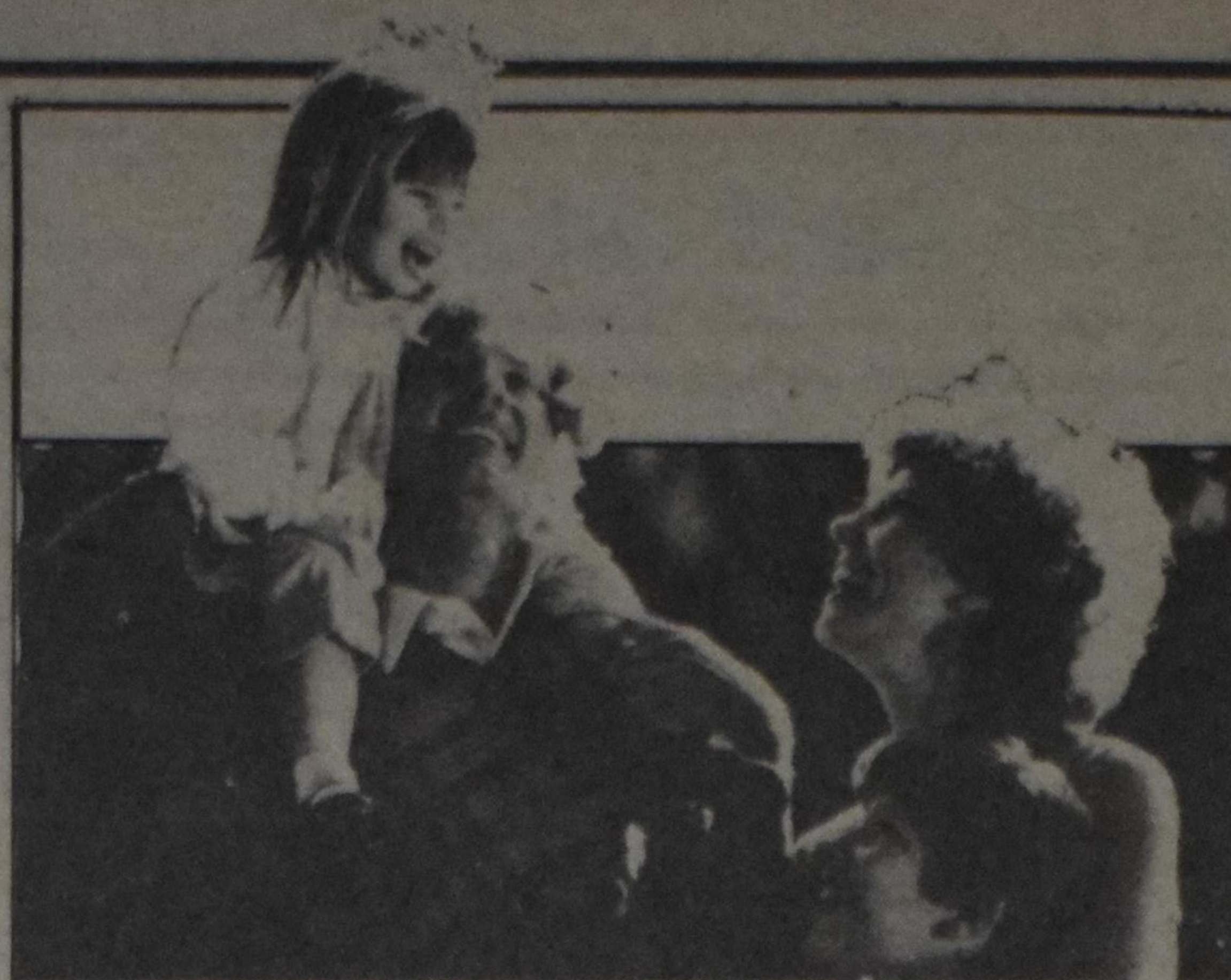
# EVENTS

## Restrictions easing on Mozambique Christians

MAPUTO, Mozambique (EP) — The Mozambique government has eased restrictions on Christians in recent months, but numerous churches remain closed, according to Mennonite representative Ron Mathies. "It continues to be inspiring to see the Mozambique Christians counting the cost and continuing to speak and act their Christianity," said Mathies after his third visit to this south African country.

Twenty-eight Anglican and two United Methodist churches are among those still closed six years after President Somora Moises Machel took power with the pledge to transform Mozambique into "the first truly Marxist state in Africa." Machel's "Frelimo" (Front for the Liberation of Mozambique) party, which drove out the Portuguese in 1975 after 500 years of colonial rule, looked upon the church — the Catholic church in particular — as a relic of colonial rule and severely restricted its activities.

Protestant pastors in some areas have recently regained the right to conduct weddings and funerals, pray for the sick in hospitals, and even work in cooperation with the government in some assistant programs. "We no longer hear the old slogan 'Down with religion — God does not exist,'" said the Rev. I.D. Mahlalela, general secretary of the Christian Council of Mozambique (CCM). "We are now free to play our role as a church." As Mahlalela went with the Mathies couple to various government offices he explained that one of the roles of the church is to work at relief and development.



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6 p.m. to 7 p.m. — Social hour

7 p.m. — dinner

8:30 p.m. Program — Keynote speaker: Dr. Gordon Spykman

Open House: 2 p.m. Saturday, October 10, 1981

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## LET'S PLAY CHESS

Editor: Pete Layer

### THE APRIL LADDER

Contestants	Problems:	#868	#869	#870	#871	Sub-Prev.	Total	Total
	Points:	3	2	3	2	10		
R. Buist (I)		3	2	-	-	5	55	60
F. Vander Woude (II)		3	2	-	-	5	54	59
K. Amsinga (VI)		3	2	-	2	7	14	21
J. Wilms (V)		3	2	0	2	7	9	16
H. Brouwer (III)		3	2	3	2	10	(98)	10
M. Melissen (VII)		3	2	2	2	9	(94)	9
H. Douma (III)		0	2	0	0	2	5	7

### Comments

The ladder features a full slate of solvers. One excellent solution was sent in for the difficult and elusive problem, #870. The full solution is given below. No one was fooled by White's checking move in #869. Keep up the good work, climbers!

### April solutions

#868 (Palatz) Key: 1. R-Q3, Threat: 2. R-Q1 mate or 2. R-R2 mate or 2. R-R2 ch., K-N8; 3. R-Q1 mate. Variations: 1. —, QxP ch., 2. BxQ; R-N8; 3. R-Q1 mate. 1. —, Q-B4, N4 or R6; 2. R-Q1 ch., Q-B8; 3. RxQ mate.

#869 (Ternblad) Key: 1. N-N6 check no threat.

#870 (Vameshnuk) Key: 1. Q-Q7 threat: 2. R-N5 and 3. N-B6 mate. (2. —, B-R5; 3. NxP mate). Variations: 1. —, KxN; 2. Q-Q7 ch., K-B4; 3. Q-Q6 mate. (2. —, K-K5; R-K6 mate.) 1. —, K-Q5; 2. R-Q6 ch., K-K5; 3. N-B6 mate. 1. —, B-B7, N6 or R5; 2. NxP ch., K-K6; 3. R-Q6 mate. (2. —, K-Q5; 3. R-N3 mate). 1. —, B-Q7, 2. N-B6, K-K6; 3. R-K6 mate. 1. —, N-B5; 2. R-K6 check, KxN; 3. NxN mate. (2. —, NxR; N-B6 mate). 1. —, P-B5; 2. Q-KN7 and 3. Q-K5 mate. 1. —, P-B8/Q; 2. N-B6 ch., K-K6; 3. R-N2 mate. Try: 1. Q-B6?, B-N6 no mate.

#871 (Carpenter) Key: 1. B-K3; threat: 2. KB moves mate.

## CALENDAR of EVENTS

### Alberta and British Columbia

Aug. 27-30 Alberta AACS Conference at Gull Lake; topic: "Communication. Speaker: Dr. H. Van Belle.  
Aug. 23-30 Billy Graham Crusade, Calgary, AB.

### Miscellaneous

Sept. 17-19 International Christian Education Association Newfoundland Sunday School convention, St. Johns, NF.

## NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Aug. 28	Wed. Aug. 26	Fri. Aug. 21-10a.m.	Thurs. Aug. 20-10a.m.
Fri. Sept. 4	Wed. Sept. 2	Fri. Aug. 29-10a.m.	Thurs. Aug. 27-10a.m.
Fri. Sept. 11	Wed. Sept. 9	Fri. Sept. 4-10a.m.	Thurs. Sept. 3-10a.m.



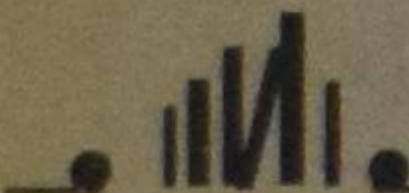
AUGUST 21, 1981

# Books

## Children's Literature

### Perspectives on children's literature

**Only Connect**, edited by Sheila Egoff, G.T. Stubbs, and L.F. Ashley; Oxford University Press, Toronto, 1980; 457 pp.; \$8.95. Reviewed by Sally Smid, Athens, ON.

 *Only Connect* is a collection of thirty-eight articles and essays on children's literature. Notes on each contributor, including J.R.R. Tolkien, C.S. Lewis, and T.S. Eliot, and a selected bibliography are also included. The editors would seem successful in their aim of finding diversified selections that treat children's literature in a serious manner and as an essential part of the entire field of literature.

Convincing articles concerning the value of fantasy and interesting insights concerning the creation of series books such as *The Bobbsey Twins* and *Nancy Drew* (which retain popularity despite charges of being "poorly written and outmoded") are included. A captivating analysis of fairy tales and theories about their "inner meanings" are presented. A review of the Narnia classics in which C.S. Lewis is praised for his delightful fantasy stories containing a special message of truth for everyone. The articles involving illustrations convince the reader that illustrations can be just as important as the text. Currently literary trends including fantasy and problem

novels seem to be indicative of the search for answers to problems of meaning and truth in existence. The dangers of the problem novel are aptly expressed as children seem to be too quickly pushed into adulthood. Much current children's literature is centred on social problems, it derides parental (or any) authority, and the literary style is often poor. Patrick Merla comments that these are the books children want to read and ask for in libraries: "Children of all ages usually have good notions of what they like and dislike and can decide for themselves what they want to read." Where is the responsible guidance on the part of parents and teachers? Such an attitude reflects some of the con-

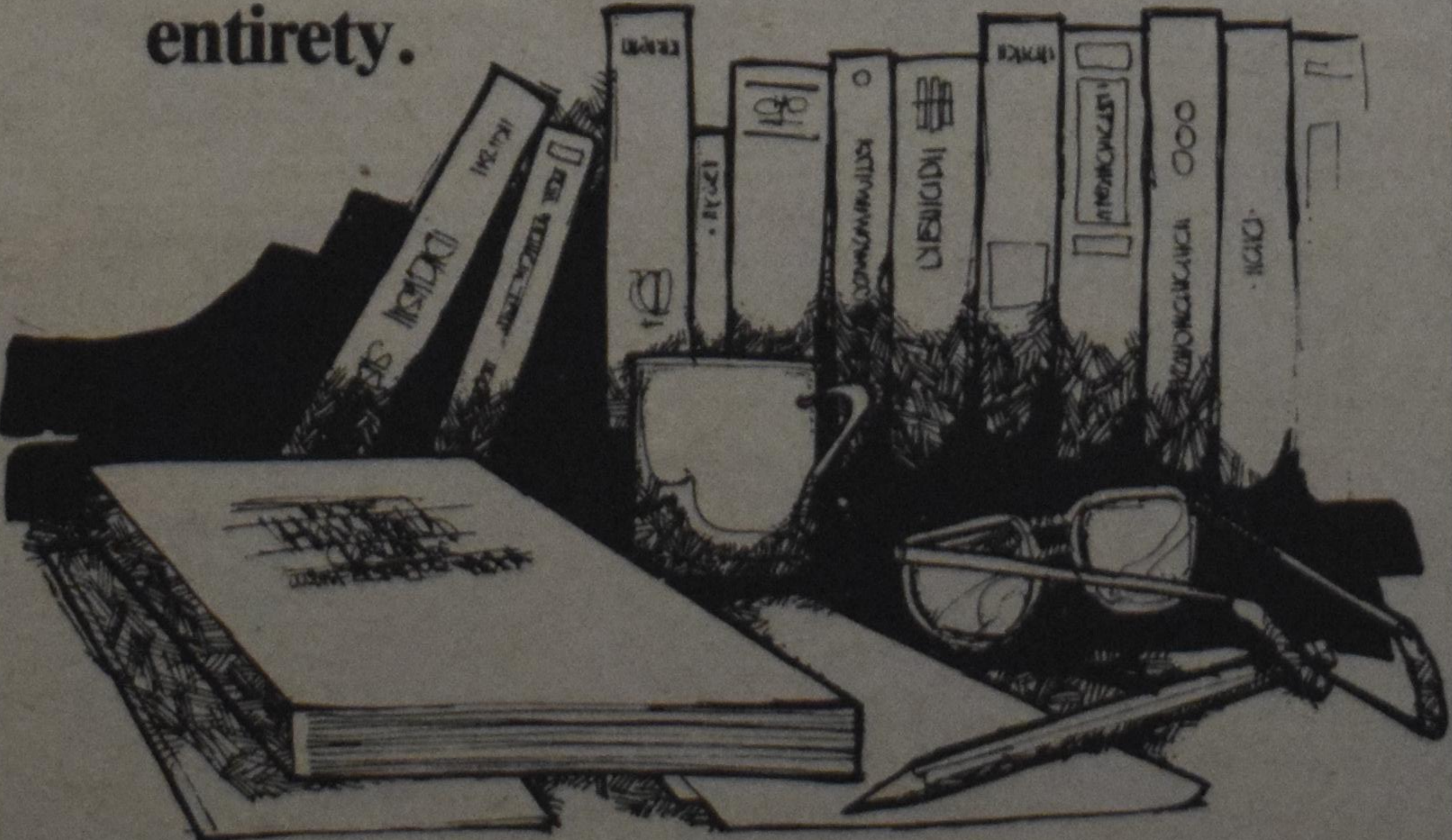
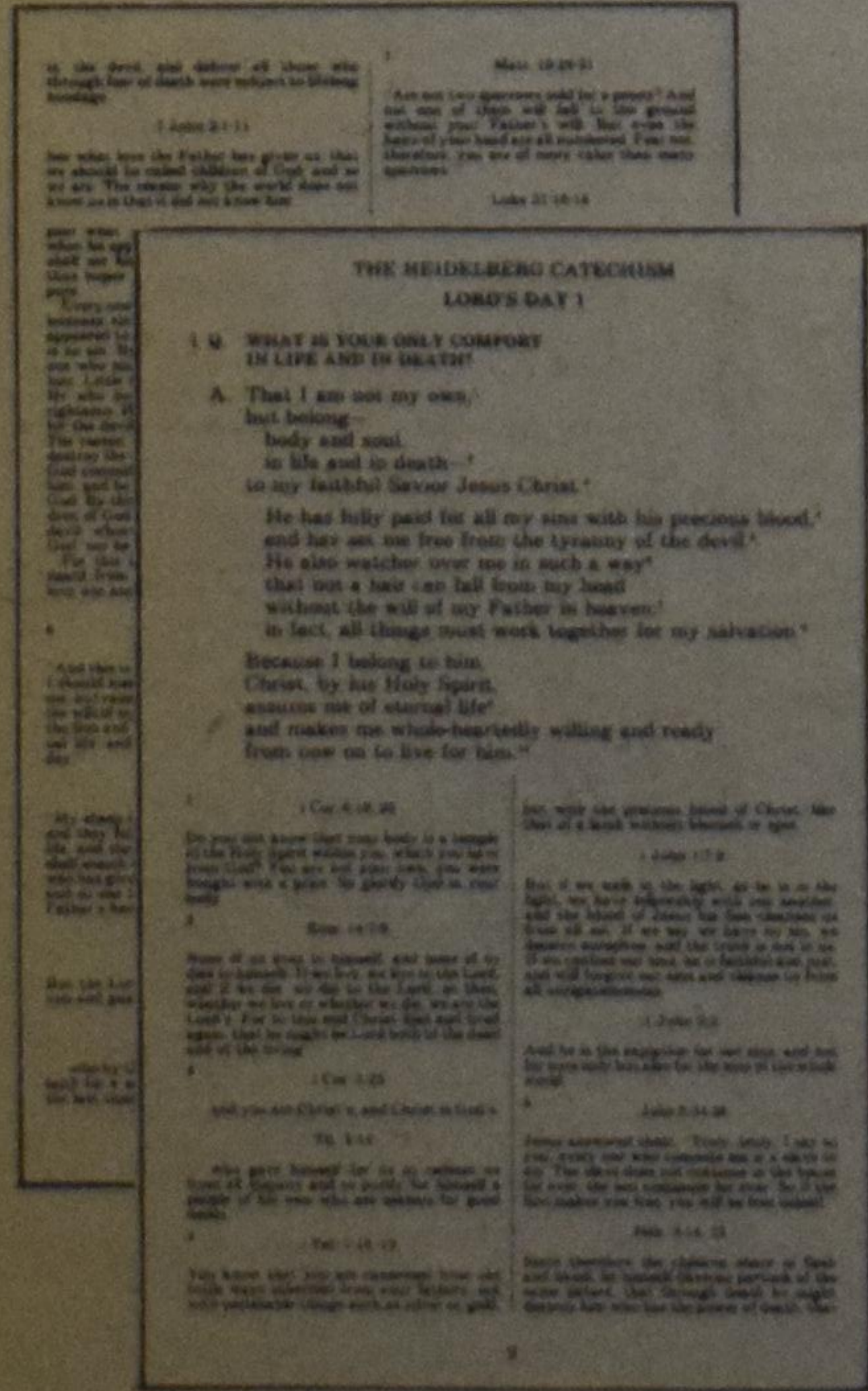
tributions included. However, in another article, Sheila Egoff writes a short comprehensive history of children's literature and makes the comment that "The recent literature that reflects liberated attitudes suggests that we run the risk of losing permanently those characteristics of warmth... that pervade the finest books of the past" (The classics are heartily recommended in many of these articles). To clear up some confusion about how books are published and why, John Goldthwaite makes some very enlightening points on the children's book trade and makes some very daring conclusions and suggestions. Many points made would seem

to be "true Christian insights." In Sylvia Engdahl's article dealing with science fiction, she objects to the compartmentalizing of science in such a way as "to separate it from the rest of life in the same way that some people separate religion!" The authors included in *Only Connect* seem to have distinctive and original insights into children's books and would have appeal particularly to librarians, parents, teachers and students. It's not always easy reading, but it will successfully promote an interest in all kinds of children's books and will enable the reader to be more responsible, and informed, in the area of children's literature.

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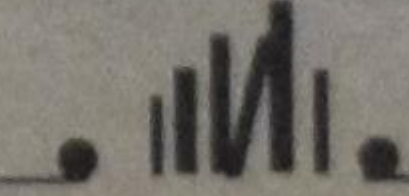
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## Theology

### Some positive answers to theological problems

**Vragen Maakt Vrij: 100 Vragen van de hedendaagsche Kerkmens**, by E. Masselink; J.H. Kok, Kampen, The Netherlands; 128 pp.; f17.50. Reviewed by Rev. John Bolt, Calvin College.

 All those who view, as I do, the developments in the Gereformeerde Kerken Nederland with a measure of concern and even alarm, will be heartened as well as informed by this little tract for the times.

Standing resolutely on the authority of scripture, Masselink provides short, timely and clear answers to 100 important questions about God, Jesus Christ, the Holy Spirit, revelation, the atonement, the church, the World Council of Churches and key ethical issues such as common law marriage, revolution, Christian Marxism, and homosexuality.

The author, a Gereformeerd minister in Rotterdam, is not at all timid; he fearlessly indicts fellow Gereformeerde ministers (professors) such as Wiersinga, Kuitert and Baarda and the theological faculty of the Free University of Amsterdam for their departures from scripture and the Reformed Confessions. Unlike some of the negative, unloving, uninformed, and often downright deceptive criticism which comes to light in the Christian Reformed Church in North America, this volume is positive, informed, patient and pastoral in its tone as well as appropriately critical.

This volume is informative and a model of responsible criticism. Heartily recommended!

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# Books

## Missions

### Churches need to be mission-minded

**Understanding Church Growth**, fully revised, by Donald A. McGavran; B. Eerdmans, Grand Rapids, MI, 1980; pb, 480 pp. Reviewed by Martin D. Geleynse, Dollard des Ormeaux, PQ.

This is a fully revised edition of the original book, which was published under the same title in 1970. The need for such a revision was not found in the fact, that the author had changed his mind about church growth, on the contrary. Dr. McGavran, who is Dean Emeritus and Senior Professor of Mission, Church Growth and South Asian Studies at the School of World Missions of Fuller Theological Seminary in Pasadena, California, still believes

as firmly as ever that all mission activity must be centred in the local congregation, and must consciously and deliberately be aimed at the gaining of new members. He uses the term "harvest-theology," and as far as he is concerned, a church which does not grow in numbers, is dead.

*Church Growth*, has become a classic in the field and a textbook in many classrooms. No one who studies the theology, strategy and practice of missions can afford to ignore it.

The original edition concentrates on overseas mission work while the new revised edition is meant to make the work more relevant and accessible to pastors and lay leaders in the United States and Canada. It strikes

closer to home and confronts us with new force with the claims of the church growth movement in our own local situation. This is helpful.

One could ask however, if perhaps the strength of the argument could have been mellowed a

little bit after all these years of discussion and debate. Not everyone agrees with the statements and claims of the church growth movement. The discussion in *Christianity Today* of March 27, 1981 shows that other church growth experts among us can disagree with Dr. McGavran's

statements and still sound convincing.

The book does not show awareness of this. It has not become any milder and more humble in its claims. I find this regrettable. A little more of an open dialogue with others would have been helpful.

## Politics

### Constitutional options

**Towards a Constitutional Charter for Canada**, by Albert S. Abel; University of Toronto Press, Toronto, 1980; pb, 105 pp.; \$7.50. Reviewed by A.A. den Otter, Memorial University of Newfoundland, St. John's, NF.

*Towards a Constitutional Charter for Canada* consists of that part of a proposed Canadian constitution which Professor Albert Abel completed before his death. In his manuscript, Abel sug-

gested bringing Canada back to the 1867 intentions of confederation "that parliament should manage the national economy, while 'the patterns, values, and institutions of everyday community contact' should be the domain of the provinces." By limiting federal authority and by assigning cultural and social sovereignty to the provinces, Abel hopes to overcome the geographical and ethnic diversities presently crippling the Canadian community.

The most interesting feature of Abel's proposal is the Canadian Equality Council, a unique body composed of federally and provincially appointed members, empowered to control all the transfers of federal funds to the provincial governments. This council, to be politically independent, will ensure that all regions of the country enjoy a basic equality in government services.

The strength of the proposed charter is its clear limitation on the powers of the federal government. Such a careful definition of sovereignty may prevent another round of judicial decisions like those which upset the nature of the original British North America Act.

Abel's constitution does raise a number of questions, however. Is the constitutional balance designed in 1867 suitable for the late twentieth century? Are the provincial governments competent by themselves to deal with the increasing complexities of a highly technological society dominated by multi-national corporations? More fundamentally, can one really separate economics from the many other aspects of life?

Although Abel's book has come too late to affect the present repatriation process, it is an important addition to the constitutional debate. It is by no means an easy book to read, particularly the copious references to constitutions as far afield as Australia, Malaysia or Germany.

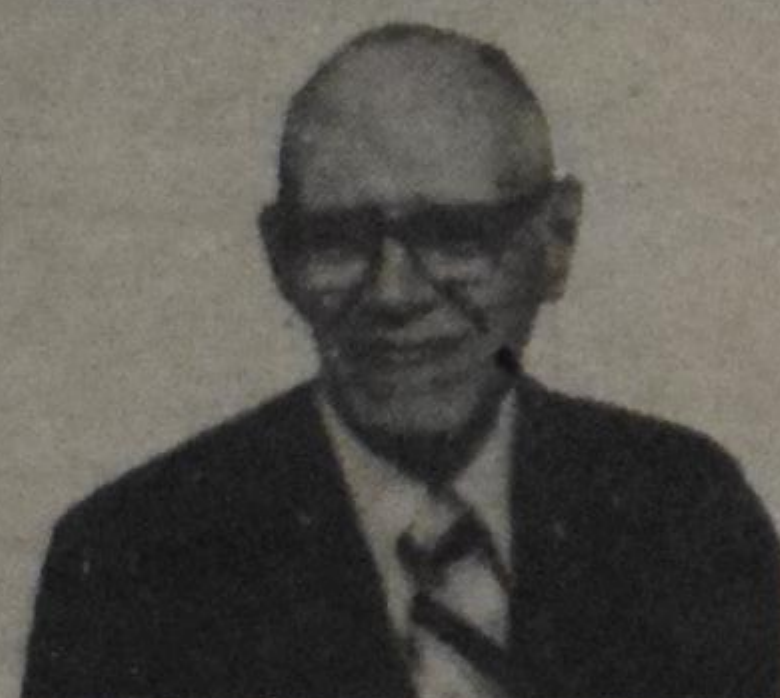
To those vitally concerned about the constitutional issues however, particularly the rapid deterioration of federal-provincial relations, Abel's proposal deserves careful consideration.

## GUIDE TO GOOD BOOKS No. 4

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